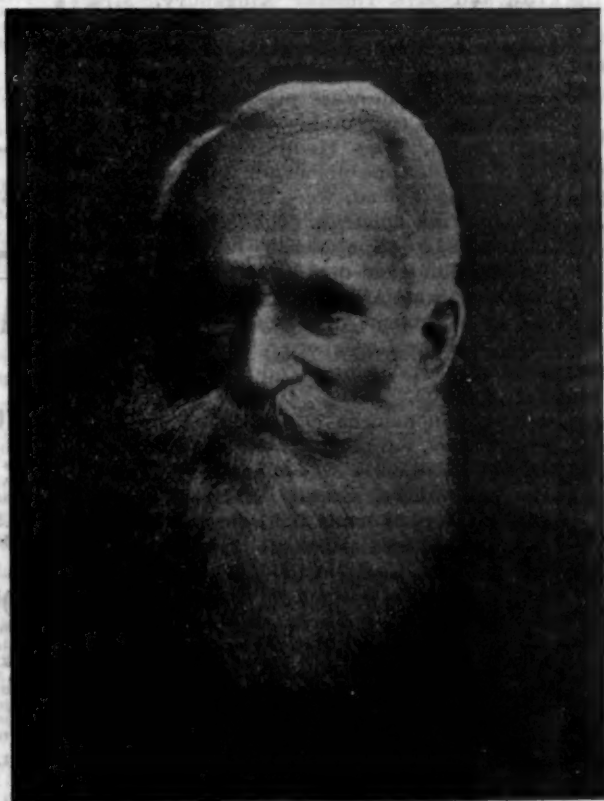
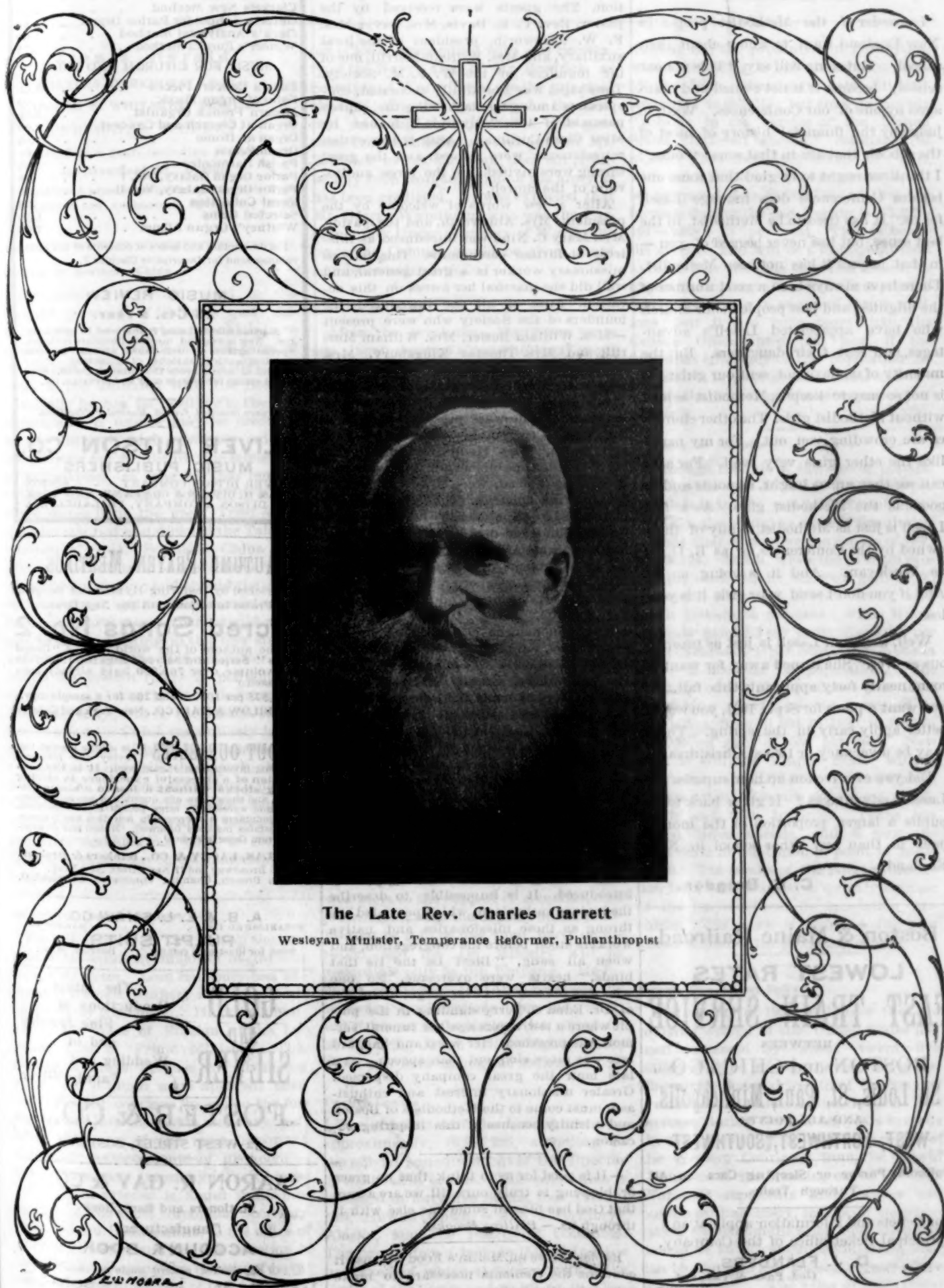


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Zion's Herald

WEDNESDAY, NOVEMBER 7, 1900



The Late Rev. Charles Garrett
Wesleyan Minister, Temperance Reformer, Philanthropist

LASELL SEMINARY FOR YOUNG WOMEN

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I wonder if the Methodist people in New England want to know about their school. But some will say, "It is not our school," because it is not owned and managed by one of our Conferences. Well, to judge by the financial history of most of the schools that are in that sense "ours," I think we ought to be glad that some one besides Conferences does manage Lasell for us. It has tried to be Methodist, in the best sense, but has never begged of you — in that respect it has not been Methodist. There have always been a good number of the brightest and best people in our church who have appreciated Lasell's advantages, and sent their daughters. But the majority of us have not sent our girls. It is not so easy to keep a Methodist school without Methodist girls. The other churches are crowding you out. For my part I like the other girls very well. For all I can see they are as bright, as polite and as good as the Methodist girls. As a fact Lasell is just as Methodist as any of those owned by the Conferences, or as B. U., or as Wesleyan. And it is going on so. And if you don't send your girls it is your loss.

Well, then, our Lasell is just as prosperous as ever. She turned away for want of room nearly forty applicants this fall. If you want a place for Sept., 1901, you would better apply early in the spring. There may be a vacancy or two at Christmas.

Did you ever reckon up how superior are Lasell's advantages? It gives back to its pupils a larger proportion of the money paid in than any other school in New England.

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W. F. M. S. Reception

ON Thursday afternoon, Nov. 1, the ladies of the Tremont St. Church tendered a reception to the Executive Committee and Missionaries of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. The universal verdict of the many present was that this reception was one of the best conducted and most inspiring occasions for a generation. The guests were received by the pastor, Rev. C. E. Davis, Mrs. Davis, Mrs. F. W. Ainsworth, president of the local auxiliary, and Mrs. William Merrill, one of the founders of the W. F. M. Society. The chapel was beautifully decorated, conspicuous among the flags being the church pennant of the "Olympia," loaned by Miss Clara Cushman. After the reception refreshments were served, and the great throng were invited into the large auditorium of the church.

After a few words of welcome by the president, Mrs. Ainsworth, and the pastor, Mrs. Mary C. Nind was introduced as mistress of further ceremonies. This veteran missionary worker is a great general, and well did she marshal her forces on this occasion. First of all she introduced the founders of the Society who were present — Mrs. William Butler, Mrs. William Merrill, and Mrs. Thomas Kingsbury. Mrs. Butler made a most felicitous and fitting response. Mrs. Nind next introduced the Branch secretaries of the United States, many of whom were present, some from the Pacific Coast, others from the far West and South. Miss Hodgkins, editor, and Miss Walden, publisher, of the *Woman's Missionary Friend*, were presented. Then came the missionaries. The following were introduced: Cape Verde Islands — Rev. George Nind, son of Mrs. Mary C. Nind. China — Mabel Allen, Dr. May E. Carleton, Miranda Croucher, Helen Galloway, Alice Linam, Kate L. Ogborn, Ella Shaw, Dr. Edna G. Terry, Althea Todd, Dr. Gertrude Taft, Effie G. Young. India — Mrs. Wm. Butler, Clementina Butler, Dr. Mary Christianity, Fannie M. English, Anna E. Lawson, Fannie E. Meyer, Grace Stephens, Rue A. Sellers, Emma Hodge-Worrall, Dr. Lankford Worrall, C. Katharine Wood. Japan — Rebecca Watson, Mrs. Caroline Van Petten. Korea — Dr. Mary M. Cutler. South America — Mary F. Swaney, Elsie Wood. Mexico — Mary DeF. Loyd. The following native Christians were presented: Li Bi Cu of China, who made a short address; Sooboonagam Ammal of India, the converted Brahmin, who sang "Jesus, I my cross have taken;" Shibati of Japan, and Yoshizawa of Japan. One Baptist and one Congregational missionary were introduced. It is impossible to describe the intense enthusiasm which pervaded the throng as these missionaries and native workers stood before the congregation, and when all sang, "Blest be the tie that binds," hearts were overcome. No one who was present will ever forget the sight of Dr. Edna G. Terry standing in the pulpit where a few weeks ago her funeral sermon was preached. Her worn and haggard face was more eloquent than speech. At a late hour the great company dispersed. Greater missionary interest and enthusiasm must come to the Methodists of Boston and vicinity because of this inspiring occasion.

— It is good for us to think that no grace or blessing is truly ours till we are aware that God has blessed some one else with it through us. — *Phillips Brooks.*

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Zion's Herald

Volume LXXVIII

Boston, Wednesday, November 7, 1900

Number 45

Zion's Herald

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Uprising in Southern China

The standard of revolt raised in the southern provinces of China is quite different from the disturbances which have caused so much trouble in other parts of the empire. The leader in this new outbreak is not affiliated with the Boxers. Nominally he has no hostility to the foreigners, and (if reports may be credited) he has distinctly and positively ordered his followers not to disturb the foreigners in any manner, as long as they remain neutral. His principal support, it is believed, comes from the great Triad societies who manned and directed the Taiping rebellion of 1851. Southern China has never reconciled itself to the "barbarian" Mongol domination; and should the present movement gather any considerable force in its early stages, there would probably be such a flocking to this new standard as to paralyze the Manchu power and induce the present rulers to petition foreign nations to save it from destruction. This is unlikely; but in the present condition of affairs in China the unlikely is not the unexpected. There are millions in China who would hail the opportunity to drive out the Manchus and place a native Chinese Emperor on the throne; but the opportunity must be apparent, before even the Triad societies can hope to see the present revolutionary forces materially increased.

Salisbury's Fourth Ministry

The full returns of the British election show a Government majority of 134—a gain of six votes. Lord Salisbury has announced his new Ministry, and it has been approved by the Queen. He divests himself of the office of Foreign Affairs, but retains that of Prime Minister. This change is made because of advancing years, and is much more apparent than real. He will continue to shape the foreign policy just the same, and may well retire after one of the most important diplomatic achievements of his reign—the alliance with Germany in a Chinese policy. The surprise is found in his promotion of the most unpopular Secretary of War (Lord Landsdowne) to the office of Foreign Minister, and in his selection of the Earl of Selborne, who is without naval experience, as First Lord of the Admiralty

(an office corresponding with our Secretary of the Navy), and of Mr. Brodrick as Secretary of War. These are the principal changes; the other members, for the most part, retaining their portfolios. To promote Lord Landsdowne, and appoint Mr. Brodrick as his successor, does not promise any such reorganization of the army as has been predicted. It was expected that Mr. George Wyndham, who was the Parliamentary Under Secretary of War in the preceding Cabinet, would be given Lord Landsdowne's portfolio.

Reaction in Japan

After the revolution, thirty-two years ago, Japan became a constitutional monarchy. Under such a system of government the Ministry should hold office during the pleasure of the Emperor, and the constitution so provided; but no sooner was Parliament inaugurated than the cry was raised for "a responsible ministry." Four years ago victory seemed to be on the side of party, and there was at least a tacit understanding that the Ministry must be in harmony with the party holding a majority in Parliament. This was against the letter and the spirit of the constitution, but the policy might have prevailed had it not been for the manifestation of a partisan spirit which clamored for the reward of party workers. Just as the objectionable features of such a system began to be felt, the Chinese disturbances recalled Japan to the importance of an executive department similar to that of the United States, which leaves the President free to select whom he will for his advisers. Only when the Ministry is responsible to the Emperor can there be a responsible, stable and independent government. Marquis Ito had held aloof from party councils, although he retained the confidence of the Emperor; but now Japan calls him once more to the support of constitutional government, with the express understanding that he is to be free from party domination, and the Ito Ministry will be responsible only to the Emperor. He inspires confidence that he possesses the necessary qualifications for his work, and if he can make the reaction complete, he will bring Japan to the highest place it has ever held among the nations.

Twelfth Census

The population of the United States is, approximately, 76,295,226, according to the official announcement of the Director of the twelfth census. This population is included in forty-five States, four Territories, Hawaii (which is also a Territory), Alaska, and the District of Columbia. The figures do not include 134,158 Indians not taxed (of which 44,617 are within the limits of the States and 89,541 in the Ter-

ritories), nor the population of Porto Rico, which, according to an enumeration made by the War Department late in 1899, amounted to 953,243; but they do include "persons in the service of the United States stationed abroad," estimated at 89,541. The total population of 1890, with which the present aggregate should be compared, was 63,069,756; so that the increase during the last decade is 13,225,464—about 21 per cent. This is below the average, and will be a disappointment to those who thought they had reason to expect the enumeration to show a population considerably in excess of eighty millions; but it is a trifle more than the Census Office predicted, and, if the industrial efficiency of the population be considered, is quite as remarkable a showing as that of either of the censuses preceding it.

Diversity of Growth

Although the rate of increase of population for the last decade is about four per cent. less than the one immediately preceding it, the actual increase of population exceeds that shown by the census of 1890 by 266,726. Again, while the average rate is 21 per cent., Idaho shows a gain of 92 per cent., Montana 84 per cent., and North Dakota 75 per cent.; while Maine has only gained 5 per cent., Kansas 3 per cent., Nebraska 1 per cent., and Nevada shows a decrease of population. The Territory of Oklahoma shows the most astonishing growth, having increased its population from 61,834 in 1890, to 398,245 in 1900—a gain of 550 per cent. New York is still the Empire State, with a population of 7,268,009; Pennsylvania, Illinois, Ohio, Missouri, are second, third, fourth and fifth in order. Texas has passed Massachusetts, and is now the sixth State in the Union in point of population. The results of the latest enumeration have been reached so quickly because of the improvement in tabulating machines. The work is nearly a full year ahead of that of the preceding census.

Twenty-five Billion Dollars

The census of 1900 will show that the material wealth of the United States has been increased by about twenty-five billion dollars during the last ten years. The visible material wealth of the country is estimated at ninety billion dollars. The increase during the last ten years exceeds the total accumulation of all the people of the Western Continent from the days of Columbus to the breaking out of the Civil War. It represents more houses and buildings, machinery, means of transportation and communication and other evidences of an advancing civilization, than can be found in any thousand years of the world's history. The value of mechanical

development and application is seen in the fact that, with our improved machinery, the eight million workers on American farms produce as much and as valuable material for food and clothes as the 400,000,000 people in China, or all of the inhabitants of Europe, except Russia.

Exports and the Workingmen

There is no better evidence of the workingmen's share in the general prosperity than the fact that they are contributing more than a million dollars a day to the export trade of the United States. Ten years ago the value of goods exported during the first nine months of the calendar year was only one-third the value for the corresponding period of the present year. The statistics published by the Treasury Department show that at the close of business, Sept. 29, the value of goods exported from the American workshops amounted to \$338,678,243. Including holidays and Sundays, that is an average of considerably more than \$1,000,000 a day; and if we count only working days, the contribution of American workshops and workmen to the export trade averages a million and a half dollars daily. Every industry profits by this expansion of the foreign trade. Taking the twenty-nine principal exports, twenty-seven of them show a very decided increase. The exports of iron and steel have risen from \$24,852,628 for the first nine months of 1895 to \$97,313,060 for the corresponding period of the present year; copper and articles manufactured of copper show an increase from \$10,196,126 to \$46,290,393. Were this increase confined to a limited number of articles, it would mean much less. The fact that it is so widely distributed shows the development of our foreign trade, and shows also that a very large share of the profits of this trade is divided among the workingmen.

Europe as Against Asia

While we hear so much of the "Yellow Peril" and the danger that is to be apprehended from the 400,000,000 Chinamen when once they realize their strength, it is well to remember the other side of the equation. In estimating what the development of Asia will be in the next century, we must reckon with the increase of that part of the world's population which is of European origin. When the nineteenth century began, this population probably did not exceed 170,000,000; according to Sir Robert Giffin, statistician to the British Board of Trade, it is now five hundred millions. Along with this tremendous increase in population, the individual has shared in the betterment, improvement and development of the world, so that he is today much better off than he ever was before. While the population has increased less than threefold, trade has increased tenfold; and the wealth of the people has increased from twenty-five billion dollars to a sum so large that it takes twelve figures to express it. The world and its politics have been transformed by this marvelous growth. According to this same authority, the United States has become the most powerful nation in the world, both in population and in resources. In his estimation the great Powers are now four: United States, Great Britain, Russia and Germany, with France a doubtful fifth.

In another century the present population of European origin should be trebled, if it continues the progress of the last century. It is quite otherwise with the black and yellow races. While it is impossible to speak with certainty, so far as any information is to be obtained, these races appear to have remained stationary, and may be expected not to increase in numbers during the next century. The problem for the white race is not how to meet the black and yellow races, but how to enlarge its powers of invention and mechanics so as to meet the increased needs of the near future. Incidentally the importance of the home market is evident from the fact that the trade of the natural increase of the white race in the next century will be worth a great deal more than the trade of the black and the yellow races combined.

Alignment of the Powers

Great Britain, Germany, Austria, Italy and Japan have accepted the terms proposed by the Anglo-German agreement for the settlement of the troubles in China. The United States, Russia and France have accepted the propositions for an "open door" policy as regards trade and commerce, and for the territorial integrity of the nation. Neither of the three last-named Powers has defined its policy in the event of an attempt on the part of any other Power to take possession of Chinese territory. There is not the slightest apprehension that the United States will take the initiative in annexing any part of China, but there is considerable apprehension that Russia means to get the actual control of Manchuria. Under the convention of 1898 France and China guaranteed not to make any changes in the provinces adjoining Tonking, but the outbreak in the south has caused France to send a thousand men from Saigon to Canton, and to notify the Tonking Navigation Company to be ready to furnish transportation for additional troops. This has excited the suspicion that if Russia is allowed additional rights in Manchuria, France will follow suit in the southern provinces with the acquiescence and support of Russia. The Powers seem to be agreed that there are three vital questions that must precede permanent peace. These are: the removal of the Empress Dowager, the creation of an indemnity fund, and the establishment of a ministry of foreign affairs to take the place of the antiquated and cumbersome Tsung-li-Yamen. There is no sign of active measures in the near future, and the final settlement of Chinese questions can hardly be expected within the next six months.

Molten Wood

It is claimed that the Inspector of Forests at Lemur, France, has discovered a process by which wood may be melted. By means of dry distillation and high pressure, the escape of developing gases is prevented, and the wood reduced to a molten condition. After cooling, the mass assumes the character of coal, but it does not show any trace of the organic structure of that mineral. The molten wood, when cool, is hard, but can be shaped and polished; it is impervious to water and acids. The inventor claims that it is a perfect electrical non-conductor. If this

claim can be substantiated, great results may be expected from the discovery. A perfect electrical non-conductor, of inexpensive material, will contribute very largely to the development of the science of electricity, and lessen very much the difficulties attending the handling of this mysterious fluid.

Increasing the Navy

After deliberation the naval board has decided to recommend an increase of the navy by authorizing the building of three battle-ships of 15,000 tons each, two armored cruisers of the same tonnage, six gunboats of 2,000 tons each, six gunboats of 600 tons each, ten gunboats of 200 tons each, three colliers of 15,000 tons each, one repair ship of 7,000 tons, and one marine transport of the same tonnage—in all, 32 vessels, with a combined tonnage of 151,600 tons. This is more than double the amount laid down in any preceding year. Seventeen vessels are now building or authorized, and should Congress consent to appropriate for these vessels recommended, it would mean a very efficient navy for the United States.

Abortive Movement by Carlists

It is impossible to estimate the strength of the outbreak which the followers of Don Carlos suddenly and unexpectedly inaugurated in the vicinity of Barcelona last week. The rumors of dissatisfaction over the appointment of Weyler as captain-general of Madrid, followed by the resignation of the Silvela Ministry, appear to have stimulated the Carlists to make a demonstration. The resistance which they encountered discouraged them, and all the accounts that have been sent out so far are to the effect that they are retreating in every direction. They moved in small bands, evidently expecting reinforcements from several different centres. If they could have gained a foothold, it is not unlikely that Don Carlos himself would have joined them, but as long as they are dispersed in every attack and show no signs of progress, that astute leader may safely be trusted to keep out of Spain. Officially the Government has declared the uprising at an end, but at the same time a decree has been promulgated suspending the constitutional guarantees throughout Spain and empowering the authorities to eradicate Carlism.

Buffalo's Pan-American Exposition

There are three national expositions, already under way, to be held in the United States within the next three years—the Pan-American, Buffalo, 1901; the Ohio Centennial and Northwest Territory, Toledo, 1902; and the Louisiana Purchase, St. Louis, 1903. Much work has been done in Buffalo to get ready for the coming Exposition. The entire group of buildings could be completed in less than a month if there were any occasion for haste. As its name indicates, it is to be an Exposition including the Americas, and already the success of what constitutes the legitimate exhibition is assured. It is a matter of regret that so much prominence is to be given to the Midway. It is asserted that capital representing three million dollars will be expended on this part of the Exposition, and that the re-

ceipts from visitors will pay the authorities a sum equal to the amount of the capital, besides making several private fortunes for individual concessionaires. It was to this feature that the Omaha Exposition, in 1898, was so largely indebted for its financial success; but the influences of the Midway are highly objectionable, both as regards local and general results. It has already come to pass that the small country fairs have quite generally adopted the distressing and, in many cases, the disgusting scenes, plays and vices of the Midway. The native villages are well enough, but to import with the villages the vices of the Orient is to cater to a class of people who contribute very little to the welfare of this country. Too much emphasis has already been put on these objectionable features, and too much dependence is placed upon them to insure the financial success of enterprises of this kind.

Another Amendment in Mississippi

Several years ago Mississippi disfranchised nearly every Negro voter in the State by requiring an educational or property qualification as a prerequisite to voting; but foreseeing that even this drastic method will not long suffice, she now proposes a constitutional amendment by which the whites shall educate their own children, and the Negroes bear the expense of all schools set apart for the education of their race. In other words, having provided that the ignorant Negro shall not vote, the next step is to inaugurate measures for preventing his children from removing the disqualification. There is no doubt that the amendment will pass, and as soon as it does, the school money received by the whites will be largely increased and that received for the Negro schools will be reduced. Mississippi has a large Negro population, and it is a very short-sighted policy to keep them in ignorance; but there seems to be no help for it. The common schools of the country are based on the presumption that the whole community shares in the advantages which come from them; but the Mississippi plan assumes that it is possible to educate a single class of scholars and derive from this system all the advantages which are now shared by white and black alike.

Election in Newfoundland

Newfoundland holds an election on Thursday of this week which will practically settle the future ownership and control of the island. The present appeal to the voters is the result of an attempt to curtail the power of one Robert G. Reid, a promoter, who in about eight years has acquired the ownership of seven thousand square miles of land, the control of nearly all the business properties of the island, railroads, docks, steamship and street-car lines, telegraphs and mails; and who now wants to transfer his rights to a company capitalized at \$25,000,000. His contention is that he must have money to develop the business, but he is handicapped by the report, well circulated by his opponents, that he is selling for \$25,000,000 property for which he paid only \$1,500,000. When Reid secured the last of his concessions, under the Conservatives, the Governor, who is appointed by the Crown, refused his sanction;

but the British Cabinet decided that the Newfoundlanders had the right to make or mar their future. So the concession stood, but the local government fell, and the Liberals came into power with Mr. Bond as Premier. Reid's contest is with the Liberals, who seek to obtain some equivalent before granting him permission to dispose of his interests to a company. The contest has been waging for five months. The battle will be decided today.

Maintaining Speed Requirements

It has often been claimed that trials of speed made by men-of-war while in the hands of the builders afford no real test of the endurance of the ship, and that under the conditions of ordinary service the ships never come up to their first record. Several of the ships of our modern navy have exceeded the rate of speed developed on their trial trips, and within the last few weeks the armored cruiser New York has given proof of the honesty of her construction, and of the intelligence, skill and care which her engineer officers have displayed during the seven years she has been in commission. The New York was built at the time when large bounties were paid for extra speed, beyond the contract requirements, and earned her builders the tidy little sum of \$200,000 — \$50,000 for each quarter knot. At that time she made about twenty-one knots. With so large a prize in prospect it was natural that the builders should take every precaution to insure the highest possible speed. All the coal was picked over by hand, and the stokers were experts. After more than seven years of continuous service the New York made the run from Newport to Brooklyn, against the tide, with ordinary coal, and with the regular force in the engine and fire rooms, and for six hours maintained an average speed of 17.3 knots. When forced draught was put on she developed a speed of 20.59 knots, and there is no manner of doubt that she could easily exceed the speed of her trial trip under the favorable conditions secured for her at that time. It is probably not too much to say (although it is a great deal to say) that no nation in the world has such splendid engines in its men-of-war as those which have been furnished by the contractors who have built our ships since the reconstruction of the navy was begun.

London Boroughs Supersede London Vestries

The city of London proper is an insignificant municipality with a population of thirty thousand inhabitants. It has a Lord Mayor, who is elected annually on the 29th of September, and sworn in on the 8th of November; but his chief duties are of the "pomp and show" variety, and his salary is \$50,000. The surrounding neighborhoods form a county, and are governed by the London County Council under the provisions of a law, passed in 1888, which provides for municipal government of counties the same as cities. The various parishes which have been absorbed by the growth of the city have been very largely controlled by the forty-seven vestries and boards, with a grand total of 5,823 magistrates. Such an unwieldy system has at last exhausted

the sturdy patience of Englishmen, and what we know as London will hereafter be governed by the mayors, aldermen and councilmen of twenty-eight boroughs. Each borough will have its own mayor elected annually by the councillors — the first election took place on Friday of last week. There will still be a grand total of 1,617 municipal officers, but that is less than one-third the number under the old system. These separate boroughs will have all the powers of a municipal organization. The vestries will have nothing to do with the management of political affairs, but they will continue to be supreme in church matters. Thus, for the first time, there is a complete separation of church and municipality, and England's capital has a system of government that must needs be a great improvement on the antiquated survival of customs that date from the days of King John.

Events Worth Noting

The 14th United States Infantry Regiment sailed from Tokyo for Manila last week.

A license bill, modeled after the license law of Massachusetts, was introduced in both houses of the Vermont Legislature last week.

The Fish Commission steamer Albatross recently returned from a cruise in the South Pacific, broke the record for deep-sea soundings, having reached bottom at 4,200 fathoms — over five and one-half miles.

A tribal revolt of serious proportions is threatening Morocco, and the French are preparing to send an expedition into the Algerian hinterland to suppress Moorish bandits.

Germany is alarmed at the strength shown by the Socialists in local elections, and one of their number has been elected to the Diet in Coburg.

In the north of France 100,000 miners are on a strike, and the revolutionary spirit is said to have been encouraged by Socialistic speeches by President Loubet and others. The announcement that hereafter there is to be no official career possible to any aspirants educated in religious institutions has excited the Catholics.

Lord Roberts' departure from South Africa has been twice postponed, and the War Office now states that he will sail for home Nov. 20. The activity of the Boers exceeds all expectations, and will seriously interfere with many plans.

Frederico Degetau, of San Juan, is Porto Rico's first delegate to the United States. He is a member of several scientific and philanthropic societies, is a lawyer by profession, and was elected a deputy to the Spanish Cortes in 1898.

New Zealand has had a succession of prosperous years, and now finds she has a surplus of \$3,000,000 in her treasury. She has accordingly reduced the import charges on many articles, and placed quite a number on the free list.

The Duke of Abruzzi has chartered a whaler at Stockholm to proceed to Franz Josef Land in search of three missing Arctic expeditions.

Caracas, Venezuela, had a severe shock of earthquake last week; twenty-five persons were killed, and much property was destroyed.

The Pressed Steel Car Company of Pittsburgh has secured an order for \$5,000,000 worth of rolling stock for the South African railways. Its prices were one-third lower than the lowest bid of any European company, and the time required was eight months less.

"COMETH NOT WITH OBSERVATION"

THERE is grave danger that the promoters of the Forward Movement, in the splendid work which they are doing, create the impression that by some unusual process a general revival is to be brought down upon, rather than to be developed in and out of, the church. Excellent work has already been done by Bishop Thoburn and Secretary Cooper and others in awakening general expectancy and hope. But we are deeply apprehensive that this expectancy rests upon a false assumption and basis. We are looking for the immediate coming of the kingdom and are saying, as in the olden time, "Lo here! or lo there!" but we are not doing that which is indispensable in order to bring in the kingdom. There is no new way, nor will there ever be, of bringing about a revival. It cannot be done by advertising or exploitation, or by the publication of earnest and hortatory appeals in the Methodist press. These are helps that can be used with profit, but, if relied upon as sufficient, our church will never see the general revival which it seeks. The revival when it comes—and may God speed its coming!—will begin comprehensively in human souls and work out from them through the church at large.

The work must be individualized. "The kingdom of God is within you." That minister—every minister—will have a revival when he is willing to pay the price for it. If he has ever been blessed with a work of spiritual refreshing that is worthy the name, let him remember that if he would be thus refreshed again, he must get into the same condition of spiritual aspiration—soul-burdening and travail—which possessed him at the first. He may not make use of the same methods, but he must occupy precisely the same relation to God and to men. Unless filled with the Holy Spirit and burning with a consuming passion for souls, all talk about revivals is professional and misleading. Unless this Forward Movement shall go deep enough to burn up our professionalism and send our church to her knees in profound earnestness, from bishop down to humblest layman, then all this exploitation from without will pass over the denomination as a withering spiritual sirocco, leaving only a deeper blight and desolation in its path.

JERUSALEM AND ANTIOCH

A RECENT number of the *Bibliotheca Sacra* contains an important article by Dr. James M. Stifler, professor of New Testament exegesis in Crozer Theological Seminary, a prominent Baptist, which brings out certain facts concerning the churches of Jerusalem and Antioch not always remembered nor even generally known. He calls attention to the suggestive circumstance that Antioch is the solitary fountain of the world's evangelization; that, so far as we Gentiles are concerned, it is the mother church and the model church, Jerusalem being an exclusively Jewish church, limited in its field to the descendants of Abraham, very zealous for the law of Moses, and wholly lacking in the missionary spirit. Even Rome itself is a child of Antioch, he holds, the church there being founded, in all

probability, by laymen, the converts of Paul in Corinth and other contiguous cities, not earlier than the year 50. And Antioch—this is the central, crucial point—came into existence through the labors of laymen (as is seen in Acts 11), certain men of Cyprus and Cyrene, whose names are not known though they did this great work, going there and for the first time offering the Gospel to the Greeks. So far as can be gathered from the record, these unnamed lay evangelists who baptized the early disciples at Antioch (and doubtless gave them the Lord's Supper also) were not ordained, and had no apostolic commission or sanction. When the apostles who controlled the Judaic church at Jerusalem heard the startling tidings from Antioch, they dispatched Barnabas as their delegate to look into the matter. He being "a good man, full of the Holy Ghost and of faith," recognized the Spirit's work, and bade the people go on as they had begun. His endorsement, which was the endorsement of the apostles through their delegate, gave a new impetus to the work, and so did the coming of Saul whom Barnabas straightway summoned from Tarsus. Saul was himself baptized by a layman, Ananias, of whom there is no hint that he was in any way an official person. And here at Antioch was the first Christian church, the very name not being previously known, as indeed it could not be, the church at Jerusalem being fundamentally Judaic.

What follows from all this? Many things. More especially great confusion to all sticklers for what Prof. Stifler boldly calls "ecclesiastical toggery" and "churchly frippery." He says: "The chain of Baptist succession breaks completely off at its very first link. It cannot be made to reach John at the Jordan, nor even Jerusalem. It begins no further back than Antioch with its laymen as founders. And the figment of tactual succession fares no better, unless it can be shown that we can get to Jerusalem by some other route than Antioch. But he who should do this, leaves Paul out of the line of succession, and comes nearer the apostolate than the apostle himself; for he never had apostolic hands on his head. But, worse yet, Baptist and all other successionists have Jerusalem against them; for through its delegate Barnabas it endorsed this church that was founded by laymen." "There is no church today that can trace its origin to Jerusalem, except by way of Antioch; and, if it could, it would find itself utterly unlike the church at Jerusalem, radically unlike it in organization, for it was a church of one nationality, observing Mosaic rites and officered by apostles." All Paul's descriptions of, and directions about, the church show that the church at Jerusalem did not come up to his conception of the sacred body, and practically shut it out. Antioch is plainly the model organization, after which, if after any, the church of Jesus Christ should fashion itself.

This would seem to dispose of the pretensions of apostolic succession, whether of orders or ordinances, and serve as a decided stumbling-block in the way of high churchmen, both those calling themselves Episcopalians and those calling themselves Baptists. It does not follow, however, to our thinking, that we are shut up

to an implicit following of Antioch, any more than to a following of Jerusalem. Prof. Stifler would have it that "they who make something different" from what was made at Antioch "are impeaching God's wisdom;" that there is in that "a divine direction for church order," to depart from which standard is to turn our back on "God's organization." We cannot subscribe to this. We believe the Methodist position is far more reasonable and practicable and serviceable—that there is no divinely ordered ecclesiastical polity binding upon God's people for all time and all countries; that believers in any age and land are at liberty, under the guidance of the Holy Spirit, to construct such polity as, in their godly judgment, shall best accomplish, in existing circumstances, the great end for which the church was instituted by her Lord. That church which assumes that its own government (and, of course, no other) is fashioned after the divine pattern, assumes what cannot be proved, goes beyond the record, and lays the foundation for bigotry, intolerance, and persecution. The doctrine of divine right in matters of church polity has been very pernicious in its tendency, leading to the most preposterous arrogance and the greatest uncharitableness. Methodism has never had anything to do with it. It has found in the Scriptures only general principles, and has felt free to make its own regulations. That God has sanctioned the proceeding the results appear to us to show in large sufficiency.

Death of Lucius D. Davis

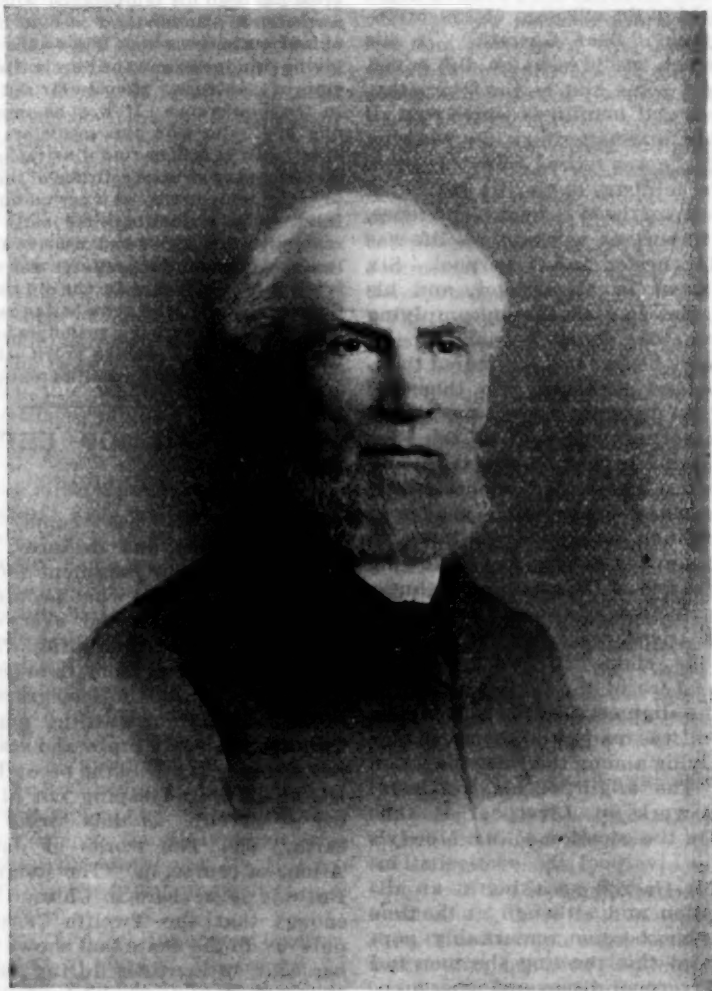
LUCIUS D. DAVIS, Methodist preacher, author and editor, died at his residence in Newport, R. I., Oct. 31. This able, influential and greatly useful man was born in Jerusalem, N. Y., Jan. 21, 1825. When twenty-one years of age he joined the Oneida Conference. He served successfully several churches in that Conference, the last being in Utica. During these years in the ministry he wrote several volumes which attracted favorable attention. Transferred to the New England Southern Conference, he was, in 1863, appointed to First Church, Newport, R. I.

Deciding to remain in Newport, Mr. Davis, in 1866, in connection with Rev. Micah J. Talbot, D. D., purchased the Newport *Daily News*, and engaged in newspaper work. Within a year Dr. Talbot retired from the firm to resume pastoral work, his interest having been purchased by Mr. Theophilus T. Pitman, and under their management the paper increased in circulation and influence in the community. The firm of Davis & Pitman continued until 1887, when Mr. Davis retired from the business management, though continuing his connection with the paper as editorial writer. This position Mr. Davis retained, and remained in active service until within a short time of the end, having been connected with the paper for more than thirty-four years—a record probably not equaled by any other editorial writer in Rhode Island. He ranked high, not only in his own community, as a skillful writer, but wherever his work was known, and during the first Cleveland campaign he brought a national reputation to the paper, confining himself to no one line of writings, but producing general editorial comment in such an able manner as to be well deserving of all the reputation won by the *News* during his care of its editorial columns.

Mr. Davis, although out of the active la-

bors of the pulpit, was deeply interested in church work, and was a frequent speaker at religious gatherings. Retaining always his interest in the First Methodist Episcopal Church of Newport, he was for more

idence on High St., Rev. Thomas E. Chandler, pastor of First Church, having charge. First Church loses a loyal member and supporter, but heaven gains one of earth's choicest jewels. The influence of Mr. Davis



THE LATE LUCIUS D. DAVIS.

than a score of years a member of its board of stewards, and active in the Sunday-school and other branches of the church. He was one of the founders of the Young Men's Christian Association, and for several years its president. In 1876 he was a lay delegate, representing the New England Southern Conference in the General Conference, which met in Baltimore. In 1882 he wrote "The History of the Methodist Episcopal Church in Newport, R. I.," and was largely concerned in the recent organization of the Methodist Social Union of the five island churches, becoming its first president.

A man of kindly, genial disposition, he welcomed associations, business and social, with his fellows, and collaborated with them in whatever made for progress, for enlightenment, for well-being, and for the advancement of one and all. He was a power in the community, and a guiding influence whose loss will be sadly felt by those on terms of friendly intimacy with him and by those who knew of him only through the products of his pen and who respected him for his thought, which illumined their minds and lighted their steps.

Mr. Davis married, in 1846, Mary A., daughter of Elnathan Bennet, of Buffalo, N. Y., and to them were born four children. One of these died in early life, and another was the well-known author, who wrote under the *nom de plume* of "Margery Deane." She was the wife of Mr. T. T. Pitman, proprietor of the *News*, and died in Paris in 1888. The wife and two daughters — Miss Mary L. Davis, of Newport, and Mrs. Fred Perry Powers, of New York — survive.

The funeral services were held at the res-

will long be felt in Newport. Large numbers of the citizens attended the funeral. The interment was at Island Cemetery, Newport.

No Indemnity for the Lives of Missionaries

WE are very glad to note that it is the consensus of the missionary boards of the leading denominations that indemnity shall be demanded of China only for property destroyed, and not for missionaries murdered. This decision is in harmony with the spirit of missions, in that those who enter upon this supreme Christian service freely take their lives in their hands. No adequate indemnity could be asked for the lives of missionaries, "since their blood cannot be measured in dollars and cents." The *New York Evening Post*, in commenting upon this decision, says that it is an exhibition of "the true Christian spirit," and that it will show the Chinese that "Protestant Christians of America went to China for their good, and not for their money," and are not moved by demands for vengeance. The *Post* closes with this very forcible inquiry: "What better chance could there be than is now offered to the church to show the Chinese, by every word and deed, the practical value, as well as the true meaning, of the teachings of the Prince of Peace?"

Climb some mountain height of carnal desire, and the view fades ere you have scarcely laid eyes upon it. Not so with spiritual outlooks. They brighten all day long, and are clearer and more beautiful than ever under the stars of night.

PERSONALS

— Mr. L. G. McCabe, brother of Bishop C. C. McCabe, died at Evanston, Ill., last week, aged 69 years.

— Apropos to our Chicago letter, the *Western* names, among the most prominent candidates for the presidency of Northwestern University, Drs. Sheppard, Bashford, Crawford, Cobern, Dorchester, Quayle and Vincent.

— Rev. F. M. Morgan, wife and youngest child have reached this country, and are on their way to Lawrence, where the two older children have been for one year. Mr. Morgan has for several years had charge of the English work in Singapore, Straits Settlement.

— Rev. and Mrs. R. C. Grose, of Tabernacle Church, Providence, R. I., will sail from New York, Nov. 17, for Hyderabad, India, to take charge of the English-speaking church in that place. Mr. Grose has been transferred from the New England Southern to the South India Conference.

— Surely the right man succeeds to an important position when Samuel J. Barrows, of Boston, ex-Congressman from the 10th District, accepts a unanimous call to succeed W. M. F. Round as secretary of the New York Prison Association. Mr. Barrows has long been recognized as a specialist in this work.

— The *California Christian Advocate* says: "Rev. J. W. Shenk, D. D., formerly editor of the *Omaha Christian Advocate*, has purchased a beautiful home on Orange St. and Union Avenue, Los Angeles, and has become a resident of this charming city of sunshine and flowers."

— The *Western* says: "Universal regret is expressed over the announced determination of Dr. Quayle to return to his former Conference and accept the invitation from the Grand Avenue Church of Kansas City. Dr. Quayle, in the years of his too brief pastorate in Indianapolis, has proved himself a leader of the highest ability."

— Rev. H. W. Jones, chaplain of the United States Training Ship "Monongahela," lying at Old Point, has just been honored with the degree of D. D. from Wake College, North Carolina. The degree was conferred on him because he was chaplain of the only Southern-named ship which took part in the Santiago engagement, the battleship "Texas."

— Mrs. Sarah F. French, of Solon, Me., wife of Capt. Moses French, and mother of Mrs. W. F. Berry, of Waterville, died suddenly at her home, Oct. 30, of heart disease. She was at church on Sunday, did her Monday's work, retired to rest, and was found dead in her bed in the morning. She has been one of the most faithful supporters of the church for years, one of God's most loyal daughters.

— The *Pittsburg Christian Advocate* announces the death of Rev. M. L. Smyser, presiding elder of Altoona District, Central Pennsylvania Conference, and says: "He was holding quarterly meetings in Altoona, and preached on Sunday morning last. Not feeling well, he did not attend service in the evening. His host, Mr. Hoover, remained with him during the night, but did not know that death had come to his relief until some time after his demise."

— Bishop Mallalieu was the central figure in a family reunion at Millbury, Oct. 30. Three States and three generations were represented. It was a remarkable meeting from the fact that seven brothers and sisters, who have been widely scattered for many years, were together for the first time since their childhood days. The united

ages of the seven is 513 years, the oldest being 81 and the youngest 65. The oldest is Mrs. Lucy Pope, of Ossian, Ia. Bishop Mallalieu is 71, and fifth in point of age.

Presiding Bishops New England Conferences

[By Telegraph.]

New England,	April 10,	-----	Cranston
N. E. Southern,	" 10,	Taunton,	Joyce
New Hampshire,	" 17,	Littleton,	FitzGerald
Vermont,	" 18,	Lyndonville,	Cranston
Maine,	" 24,	Yarmouth,	FitzGerald
East Maine,	" 24,	Clinton,	Joyce

Bishop McCabe to South America; Bishop Hamilton to Mexico.

Full Episcopal Plan next week.

BRIEFLETS

Our readers will find that the contribution on another page from Rev. Franklin Hamilton, upon "Church Attendance," is especially timely and suggestive.

A prominent member of the East Maine Conference writes: "East Maine, in fact all of rural New England, needs larger missionary appropriations. Hope you will take an opportunity to speak a good word to some members of the General Committee."

It is not enough simply to believe in anything. We must transform faith into action. Belief is merely raising and aiming the hammer. Action is delivering the hammer-stroke.

Rev. E. J. Helms' address on the Forward Movement, which we publish on another page, raises the old, old inquiry whether the Christian Church of this epoch will ever shake itself free from Judaism. It is apparent to any comprehensive Biblical scholar, gifted with spiritual seership like Mr. Helms, that the church still lingers in the lap of Judaism and refuses to go up and possess the promised Christian land. Many a minister seems in his conceptions and preaching still to be in the old camp of the Israelites. The Christ of John and of Paul has never been apprehended. Like the Israelites themselves, it seems as if these Judaistic disciples must die, as they are in the wilderness, outside but in sight of Canaan.

It is reported, as another striking indication of the attitude of the churches towards the removal of the time limit, that only three of the nearly four hundred ministers of the Rock River Conference were invited to return for the sixth year.

Our friends who are rightly so jealous of any invasion of religious and political freedom, to be entirely consistent must be equally careful that others possess the same prerogatives and privileges.

Our people will be gratified to learn that the Bishops have decided to hold their next semi-annual meeting at Portland, Me., May 11.

Evangelists Potter and Bilhorn are having a very successful work with the Methodist Church at Westfield, as appears from the telegram received from Rev. Dr. J. D. Pickles, pastor of the church, on Monday morning: "Wonderful day yesterday. Over sixty forward."

An important and very interesting letter descriptive of the Bishops and their work at the semi-annual meeting in Trenton, N. J., appears on the last page.

Death of Rev. Charles Garrett

ON Sunday, Oct. 23, Rev. Charles Garrett, the best loved minister, reformer and philanthropist of the Wesleyan Church, fell asleep. An English preacher of distinction, in a note, expresses well the place which he held in the affection of his brethren in saying, "Dear Garrett." In his portrait, which we present on the cover, one may get some hint of the sympathy, brotherliness and manliness which won all hearts. Born at Shaftesbury, Dorsetshire, Nov. 22, 1826, he was retired from the active work of the ministry at his own request at the last session of the Wesleyan Conference. The most important work of his life was done at Manchester and Liverpool. Six years he spent in Manchester, and his popularity was so great that in complying with the numerous demands from all parts of the country he traveled a hundred thousand miles and preached two thousand times. When leaving the cotton city a farewell gathering was held in the Free Trade Hall, and he was presented with an address and a check for one thousand guineas, to which men of all shades of religious opinion had subscribed. Connected with this meeting, the following story, illustrative of the total unselfishness of the man, is told. As they were leaving the hall, a friend said to Mr. Garrett, "Where's the check?" Feeling in his pockets, the hero of the hour replied, "I have not the slightest idea." A return to the platform was made, and the check was discovered lying among the waste paper on the table. The origin of his wonderful temperance work in Liverpool is thus sketched: On the occasion of Mr. Moody's first visit to Liverpool the evangelist insisted on Mr. Garrett speaking at an all-day convention, and although at the time indicated he had become remarkably popular, it was at this meeting the men and women of Liverpool discovered what manner of man had come to labor in their midst. He made a most vigorous speech, which brought the whole meeting to its feet. "We welcome the people to our churches," said Mr. Garrett, "but we don't go to them, as Christ said 'Go;'" and he then dwelt upon the great evils of city life. "If you want to reach and elevate the masses," he said, "why leave the men in the hands of publicans? There are 10,000 men at the docks, and only one door open to them—the door of the drinkshop. There are no places for the wives and children to wait with their dinners but the drinkshops. If you are in earnest, form a company, and establish places where they can get refreshment without drink." The idea thus promulgated was received with enthusiasm, and the meeting was so moved that Mr. Moody proposed Mr. Garrett should have another quarter of an hour to elaborate his scheme. As Mr. Garrett continued speaking, Mr. Moody left the platform to sit by the late Mr. Balfour, one of the foremost of modern philanthropists. He said, "Here's salvation for Liverpool. Will you take hold of it?" Mr. Balfour took a thousand shares, and the whole of the money required was soon promised. As the result of that meeting there are now over eighty houses of the kind sketched by Mr. Garrett. One company is stated to be feeding about 30,000 people daily, and the enterprise, so far from being a charity, has paid a satisfactory dividend.

Mr. Garrett was early elected to the Legal Hundred and was made president of the Wesleyan Conference in 1882. For many years he was editor of the *Methodist Temperance Magazine*. The *Methodist Recorder* says:—

"Much might be said, much will be said, about the great loss which Methodism suffers

through the removal of Mr. Garrett. He was one of our most popular preachers—homely, terse, full of wise sayings, sympathetic; who knew how to expound not only the Scriptures but also human nature, and how to touch the chords of deepest emotion. Perhaps now that he has gone we shall understand better how great has been his temperance work inside his own church; understand also to how large an extent its success was due to the wisdom, the loving kindness, and the purely Christian principle of that work. He popularized temperance in the Conference. It was he, more than any one else, who won the ministers to its side. Many stories will be told illustrating what may now seem the strange attitude of the Conference towards temperance at a period now long past. But to judge of that attitude justly we ought to remember how bitter and derisive and remorselessly unjust and uncharitable was much of the temperance advocacy in the old times. It was Charles Garrett who set a better example, who without compromising principle breathed into the movement a nobler spirit—the Pauline breadth of view, the Christlike tenderness."

OUR CHICAGO LETTER

"QUERO."

"AUTUMN has come, season of scales and balances, when the Earth, brought to judgment for its fruits, says: 'I have done what I could—now let me rest!' Fall!—and everywhere the sights and sounds of falling. The fall of walnuts, dropping from bare boughs with muffled boom into the deep grass. The fall of the hickory nut, rattling noisily down through the scaly limbs and scattering its hulls among stones of the brook below. The fall of the acorns leaping out of their matted green cups as they strike the rooty earth," etc. The words of James Lane Allen, of course, in "The Reign of Law." But woe is us here in Chicago! It is not enough that the Twelfth Census Report puts us in the State that shows the largest per cent. of increase during the past ten years. We long for the walnuts, the hickory nuts, and the acorns of the autumn of yesterday! Cobble-stone pavements, asphalt boulevards, man-made parks, are civilization—progress. But give us the breath of the woods, rainbowed with the multi-colored robes of a glorious autumn. What angels ever lifted a dome comparable to a vesper autumnal sky? What artist, poet or painter ever caught, in words or colors, the transcendent splendor of hill and vale, creek and river, bathed in the halo of a glorious autumnal day? Alas! Quero is to write a Chicago letter, and, in spite of himself, the chirp of the sparrows about his windows, the perfume of the mignonette and candytuft, and the modest caress of the tireless nasturtium in his study, woo him to reveries in which

"My winged boat
A bird afloat
Twines round the purple peaks remote.
Round purple peaks
It sails, and seeks
Blue inlets and their crystal creeks.
Where high rocks throw,
Through deeps below,
A duplicated golden glow."

ROCK RIVER CONFERENCE APPOINTMENTS, DOINGS, ETC.

The general secretaries have told us so often we are the greatest Conference in Methodism that we are almost ready to believe them. But we think we know how to measure the platitudes of flattery. There are not a few in this Conference who think it highly advisable to dispense with the annual visits of the secretaries. Isn't it a question whether value received is had for the time they take from the business sessions of the Conferences and from their own offices, to say nothing of the money they spend on vestibuled trains and in palace hotels?

Owing to ill health Bishop Ninde was un-

able to preside at all the sessions. Our resident Bishop Merrill took his place. At the reading of the appointments Bishop Merrill took occasion to say that he had consulted with Bishop Ninde in making the appointments, and the responsibility for them all belonged to him. Bishop Ninde was entertained at the home of Hon. N. M. Jones in Oak Park. It is surmised that either the sickness of the good Bishop, or the persuasiveness of his host, or both, accomplished the removal of Dr. Rasmus from the Oak Park Church. Dr. Rasmus was transferred from Grace Church, Portland, one year ago, to the Oak Park Church. Hon. John Farson was somewhat instrumental in bringing about the transfer. It is rather strange, but the brethren in Oak Park Church do not seem to dwell together in unity. The banker, the president of the Social Union, the suggested candidate for the vice-presidency of the United States—the Hon. Mr. Farson aforesaid—could get away with all New York in the recent purchase of four million dollars of city bonds, but he couldn't keep his pastor, Dr. Rasmus. A reception was given to the Doctor at the \$100,000 home of Mr. Farson, at which a purse of \$150 in gold was presented to him. South Park Ave. Church, with \$18,000 of indebtedness that ought to be paid and has not been, will interest Dr. Rasmus for this Conference year.

Rev. W. A. Burch, who has been the pastor of South Park Ave. Church for the past three years, was appointed field financial agent for Northwestern University. The *Times-Herald* quotes him as saying that some large gifts to the University were conditioned on the election of Mr. McKinley. Quero expects to announce these gifts in his next letter.

Dr. P. H. Swift, of the Englewood Church, was appointed to succeed Dr. Cessna, of Wesley Church, who has gone to the chair of history in the Iowa Agricultural College at Ames, Iowa. Rev. J. D. Teak succeeds Dr. Swift. Dr. A. C. Hirst, of Centenary, exchanged with Rev. M. W. Chase, of First Church, Omaha. Dr. W. H. Burns, who used last year doing Europe and the Continent, because he did not want the church to which he could go, was sent to Woodlawn Park. Dr. Lewis Curtis was appointed to First Church, Aurora. Great sympathy is felt for Dr. Curtis because of his recent bereavement, the death of his wife. Of the pastors in Chicago serving five years, three were returned for the sixth year: Revs. Frank. D. Sheets, H. V. Holt, and James Rowe.

Several meetings of the pastors of the Conference were held during the session. There was a good deal of talk. Dr. G. R. Vanhorne, presiding elder of Freeport District, succeeded Rev. T. V. E. Sweet, deceased, one year ago. It was said publicly—and no denial has been made—that he received a telegram from Bishop Hurst appointing him to succeed Mr. Sweet while on the platform at the funeral of the latter. It was understood at the session of the Conference one year ago that Bishop Hurst would appoint Dr. Vanhorne, in case Presiding Elder Sweet died. He was then very sick. Dr. Vanhorne lives in Rockford. He entertained Bishop Hurst during the session of the Conference at Rockford. Fortunately, Dr. Vanhorne does not need to preach for the salary paid. He has not been in the pastorate since he completed his full term as presiding elder of Dixon District. The pastors resolved that it was the sense of Rock River-Conference that no presiding elder should be appointed or reappointed who had not served at least five years in the pastorate before his appointment or reappointment. Why isn't this right? What gives one man a claim to the presiding eldership that another does

not have? By what right, legal or acquired, do certain men arrogate to themselves the privileges and the rewards of highest office? No Methodist preacher ought to have a life claim on any secretaryship, and no Methodist preacher ought to feel himself injured when returned to an appointment good enough for his brethren, at the expiration of his term of service in the secretaryship.

It was also resolved in the pastors' meeting that the Conference trustees of Northwestern University should be elected in open Conference. This is to avoid the coterie rule, and the railroading through of committee nominees with the passing of the educational report.

The lectures by Bishop Thoburn, delivered on three afternoons during Conference, were well attended and highly enjoyed. The Bishop is an expansionist of the most radical type. He declared that the old Republican doctrine of high protection was essentially Chinese. Until you can disprove that Jesus Christ is not necessary to all lands, you cannot say that He is necessary to any one, he said. He affirmed that the President made a mistake when he determined to withdraw American troops from China. We ought to be the deciding voice in the final adjustment of affairs in that great empire, the Bishop declared, with emphasis; and the applause which greeted his words evidenced that his audience agreed with him.

GROWTH AND EXPENDITURE

Having a little leisure a few days ago, Quero examined the Conference Minutes for the past five years. He looked into the history of five leading churches of the Conference, and there follows what he found: First Church, Englewood, has a debt of \$6,000, and nothing has been paid on that debt during the five years from 1895-'99. It has a present membership of 945, showing a net loss of 74 at the close of five years. During the Conference year closing October, 1899, the church paid \$10.48 per capita for all reported church expenses and benevolences. South Park Ave. has a debt of \$18,000. In 1895 this debt was reported as \$12,000. It has increased during the five years \$6,000. It has a present membership of 568, showing a net loss of 35 at the close of five years. During the Conference year closing October, 1899, this church paid \$18 per capita for all reported church expenses and benevolences. During the same time, St. James Church, of which Dr. McIntyre is pastor, the richest Methodist Church in Chicago probably, paid \$8 per capita for all reported expenses and benevolences. The total of reported benevolences was \$1,458. First Church, Evanston, during this same time paid \$30 per capita for all reported expenses and benevolences. Hyde Park Church, with no debt and a present membership of 380, shows a net increase of 23 in its membership at the close of five years. Centenary, with no debt and a present membership of 867, reveals a loss of 160 in its membership at the close of five years. Wesley Church has a debt of \$4,000, and nothing has been paid on that debt during the five years 1895-'99. It has a present membership of 622, showing a net gain of 50 at the close of five years. Dixon Church, with a membership of 594, paid \$6 per capita for all reported expenses and benevolences for the year closing October, 1899. Court Street Church, Rockford, with a membership of 750, paid \$7 per capita for reported expenses and benevolences during the same time. Oak Park paid \$25. With the exception of Centenary, all these churches named are well located. The glory of Centenary seems to be departing. And yet, within a stone's throw of Centenary, is one of the most flourishing Baptist Churches in Chicago

with a membership of 1,400. Quero does not take the space to go into the figures given. They are partial. But a study of the Conference Minutes will sometimes speak louder than words of the efficiency and quality of church and pastor.

There are 399 charges in the Rock River Conference. The year just closed showed a net increase of 233 in them all.

SOME THINGS FUNNY AND OTHERWISE

At the meeting of the laymen of the Conference, one very earnest speaker, in the heat of his eloquence, cried out: "Lay women, to whom we have looked as our superiors, are now our equals." A superannuated member of the Conference closed the remarks he was making to the Conference with: "I hope to meet you all in heaven." "I so move," a thoughtless parliamentarian said. "I am in hearty accord with this whole matter"—"Good! good!" said a member of the Conference—"provided I can have it my own way," continued the speaker.

Rev. F. F. Farmiloe, after serving the Conference many years as its statistical secretary, at his own request was not re-elected. A purse of \$75 in gold was presented to him, as a token of appreciation and esteem, by Rev. Fred H. Sheets, who spoke for the donors. No preacher ever served his Conference more faithfully and efficiently, in a hard-working and undramatic position, than our "Brother" Farmiloe, beloved and respected by all.

Dr. H. F. Fisk, principal of the Academy at Evanston, was elected chairman of the Preachers' Meeting for the coming year. Dr. Fisk is a model presiding officer.

Mr. George W. Dixon, a prominent young layman of First Church, was chosen presiding officer of the Social Union for the Conference year.

Quero would like to suggest to the presiding elders of this Conference, and all Conferences, that it would be a good thing, in his judgment, if they would attend the social gatherings of laymen and preachers. Here in Chicago they are usually conspicuous for their absence. They could not attend the recent gathering held in the beautiful new church at Austin, but they were very prominent as vice-presidents on the stage of the Auditorium a few evenings later, when Bishop Fowler delivered his political lecture on Lincoln and McKinley. Dr. J. Wesley Hill, of Minneapolis, Harrisburg, and elsewhere, introduced the Bishop. Three thousand heard him.

The Forward Movement is on. Mr. W. W. Cooper is pushing it. The churches seem to be ready for an active campaign.

Quero has it from reliable authority that no one has yet been decided upon to succeed Dr. H. W. Rogers at Northwestern. A committee was appointed, with instructions to find the best university-president timber. A short time ago that committee had not reported. There are quite a good many who do not hesitate to say that Dr. Sheppard will be the next president.

Dr. W. O. Sheppard, pastor of Emmanuel Church, Evanston, has invited the members of Rock River Conference to "The Retreat," beginning Nov. 12. He suggests in the invitation that this shall be made an annual thing. Papers are to be read and discussions had, without criticism or dogmatism. An hour of prayer and Christian converse will be kept each day. Dr. Sheppard is doing all any man can to lift the \$30,000 debt on Emmanuel Church, and to get an evening audience.

It has been a magnificent fall up to this writing. The weather has been perfect—too warm, perhaps. But the leaves! You never saw such colorings. And the sunsets! Well, they are simply indescribable. Better than these, it seems as though the churches were taking on a new beauty of experience, a new life of unity, a new hope and aspiration. Chicago Methodism is alert and moving on.

A HYMN OF ADORATION

REV. CHARLES A. CRANE, D. D.

Fresh are Thy mercies, O my Lord!
With each recurring morn;
Sweet are the roses in Thy word
Found with affliction's thorn.

The radiant sunshine of Thy smile
Floods all my darkened soul,
For Thou hast cleansed me from all guile,
And made me truly whole.

The matchless marvels of Thy grace
May never be explained;
But oh! the sight of Thy dear face
Is Paradise regained.

I love Thee, O my Lord, my God,
With love so strangely strong,
That I can bow beneath Thy rod
Nor cease my joyous song.

East Boston, Mass.

CHURCH ATTENDANCE

REV. FRANKLIN HAMILTON.

THE church, we are told, fails, today, to reach men. Truly the facts cited are startling. Two-thirds of the church members, we are reminded constantly, are women. Of the men between the ages of eighteen and thirty, says one statistician, only about 30 per cent. attend divine worship; 70 per cent. take no active interest in church work; 90 per cent. are not members of any church society. In Greater Boston, during the last year, the 83 Baptist churches averaged 5.2 additional new members to each church; the 80 Episcopalian churches averaged 8.3 additions to each church; the 73 Methodist churches, 4.1 to each church; the 12 Presbyterian churches, 3.5 to each church. The 100 Congregational churches showed a net decrease of 274 members, a loss of an average of 2.75 to each church, or .6 of one per cent. in church membership.

Various reasons are given for this so-called "failure of the church to reach men." A clever writer, some time ago, said bluntly that the church was to blame. He caricatured the church in two cartoons. One drawing represented the lambs of a flock as fleeing from the shepherd who holds the crook in his hand. The other cartoon showed some fish darting away from the bait dangled before them. Some of the critics, however, are not so genial in putting the case. They employ the argument of the person. They suggest that the age of "the giants" is past. They see visions of spiritual dwarfs ministering at the altars. They dream dreams of unseemly methods which have shaken the pulpit from the pinnacle of its past glory to its present place on a quaking bog. Different writers in the public prints indicate many particulars in which the church fails to fulfil its heaven-appointed mission. The theme-note of the harmony, however, always is the same, and to this note the song ever returns. It is the "decadence of the pulpit." The pulpit is to blame. It is because the preachers do not come out into the open and speak to men as "the giants" did that they have so few hearers, and the houses of worship at the very centres of vast, teeming populations are well-nigh empty.

Strange as it may seem, this outcry over the low spiritual condition of the com-

munity is not new. When, for example, was the church in that satisfactory spiritual state of which our friends speak so approvingly? Was it in the time of their fathers? But no! Dr. H. C. Trumbull, in discussing this very theory of the supposed spiritual degeneracy of the present, traces the trail of this ancient lament straight back to the Plymouth colony. Fifty years ago the critics were commenting upon the supposed unfavorable contrast of the Christian life and work of their time with the religion of a former day. A hundred years ago was the time of which Lyman Beecher says that it was the day when the bottomless pit was reopened, the time which historians agree as marking "the lowest level of family religious life in our history." About fifty years before that, Jonathan Edwards speaks of the time as "a far more degenerate time" than perhaps "ever before." In 1706 Dr. Cotton Mather declares "There is a general and horrible decay of Christianity . . . Ah! sinful nation!" Back of him his father laments "the body of the rising generation" as a "poor, perishing, unconverted, and an undone generation." In 1656 John Cotton published his notable treatise entitled, "Spiritual Milk for Boston Babes, Drawn out of the Breasts of Both Testaments for their Souls' Nourishment, But may be of like use to any Children." It was hoped that this solid work might awaken the Bostonians of those degenerate days to a true sense of their spiritual decrepitude. Thus, step by step, we come back to the Pilgrim Fathers themselves, only to find, however, that they, too, have a bitter word for the spiritual laxity which has crept into their beloved Zion.

But all this, you say, does not prove that the church today possesses a pulpit competent to reach men. I reply that the present conditions in the spiritual life of the community are due, not to an unfaithful pulpit, but, primarily, to a cause far different—a cause which seems to trouble the critics very little indeed. The chief offender in this whole matter is the body of non-churchgoing men themselves. It is the spirit of the times and of the community in which we live. It is the drift of the age of which we are a part. An eminent churchman stated recently that the real church crisis of today is "not a question of anything else or other than of the growing indifference of the English-speaking world to religion itself. It is a question involved in the moral conditions of our time. The time undoubtedly is one of ethical slackness and of low ideals." The symptoms belong not to our own city or nation alone, but are spread over the whole of modern civilization. A French writer, speaking of the present conditions in his own country, says: "More than a hundred years after the great Revolution we find ourselves wallowing in the mud of our industrialism, our revolts, our wars; with prostitution and alcohol for our joys, the press and politics for our activities, with money and appearance for our ideals." This terrible indictment is almost as true of America as it is of France. "The moral values of our nation—its most precious asset—are in a state of dishonor and neglect, and there is no means of re-establishing them except on the basis of a renewed religious conviction."

We, today, are witnessing the triumph of Mammon. Our age is intensely secular. As Martineau expresses it, our new generation has been born into the old recurring drift away from God, the drift of materialistic skepticism. Men, today, do not go to church, not because the church herself is unworthy, or the pulpit unfaithful to the Word, but simply because men in increasingly large numbers do not care for that for which the church and pulpit stand. Their treasure is in other things, and their heart is there also.

Our time and the men of our time are not centred on God. The men of today are Ephraim reincarnated—they are wedded to their idols. And those idols are not "Fair Gods." They are idols of the den and of the market-places. They are materialism, greed, Sabbath desecration through ease and idleness, the Sunday newspaper, neglect of the higher ideals for the fat things of life, craze for pleasure and entertainment, indifference to everything except selfish interests. It well has been said that "if our Puritan ancestors had loved golf as much and had feared hell as little as do we men of today, they would have had no churches at all." Now to expect that men who are in this condition spiritually will yearn for the house of God or will make any effort to frequent His worship, is to expect that Nature will violate herself. It is asking for bread where there is a stone, for a fish where there is a serpent. To imagine, moreover, that the average, hard-working minister, such as Christ is apt to employ for His every-day instrument and mouth-piece, can preach men who are in this callous religious state into a regular attendance upon church worship, is to disregard the laws of natural selection. It is like asking the vulture whose food is carrion to come and dine with the bee and the humming-bird who feed on the breath of roses and the honey-dew of God's glorious dawns and mysterious twilights. One is reminded of Talmage's extravagant picture of the sinner who by some mistake had gotten into heaven, but who immediately leaped out again over the shining battlements because to him, having hell in his heart, heaven was unspeakable torment.

Now, face to face with these conditions, the church has been remiss in three particulars. Strangely enough, however, the critics here have been wide of the mark:

1. The church has been at fault in condoning non-churchgoing, in "compounding felony," as it were. She has taken the word of these non-churchgoers themselves for it that she herself was solely to blame. She has adopted the attitude of a deprecating suppliant. As she has been pictured, she has taken her stand in all sorts of assemblies, and, with hat in hand, obsequiously has been begging these same non-churchgoing men: "Please give me something, anything, if only a crumb, for Jesus' sake! Kindly tell me, how can I attract you?" As a result, these men now hug themselves in public places. They sit in the seat of the scornful. They wag their heads at the sanctuary and say: "Aha! she is broken that was the gate of the peoples; she is turned unto me; I shall be replenished now that she is laid waste." Am I attracted? Am I attracted to such a bare rock, to such a place for

the spreading of fruitless nets in the midst of the sea?"

2. The church has been at fault in not going after these non-churchgoing men. The church ought to take for her motto for the coming century, "Run, speak to this young man!" She ought to search out these men who have been caught in the drift away from God. With tact and contact in soul-winning she ought to lay her hands on them, and say: God has not granted this world the blessings of Christianity that you may fold your arms and wait until others have given to Christianity's public worship some dainty form that shall tickle you out of your selfish apathy or beguile you for a moment from your greed or ease or pleasure. Such a conception of the attractiveness of the Gospel never entered the mind of Jesus. No! Behold the attractiveness of His cross — with its tears, its blood, and its abandonment of life! Accept this, for this alone can save you from the great condemnation pronounced by the Father of Lights "with whom can be no variation, neither shadow that is cast by turning." "Ephraim is wedded to his idols, let him alone." "He that is filthy let him be filthy still!"

3. The church has been at fault in not being more importunate in prayer to the Father, beseeching His Spirit to reach and win these men where the pulpit and other agencies have failed. "There's ne'er muckle till ye get into a close tug with God." Myriads of prayers have gone up that the closing years of this age shall be marked by a great outpouring of the Spirit, that the lakes which have been emptying shall be filled again, that He that filleth the pools shall beat back again out of the depths and from the far distances and shall flow in upon us with an unparalleled revival of His work. This can come only through the flood-tide of the Spirit won by importunate prayer. If we seek this, upon our knees, all with one accord in one devotion, the marvel shall come to pass. We shall see "that which was spoken by the prophet Joel." Quickly will the whole church feel coming down from overhead on God's wire of holy contact that mighty current which filled Pentecost of old with lightnings and voices and glory. Then the church "could cross the highways of this world at grade, neither burrowing nor ballooning, ringing no bells, blowing no whistle, with no flagmen, no block systems, no colored lights — and nothing could stop her onward winning way."

Boston, Mass.

Bare Feet are Shod

AMONG the many interesting incidents connected with the closing of the saloons in Kittanning, Pa., a leading merchant tells the following:

A woman came into his store very timidly. She was evidently unaccustomed to trading.

"What can I do for you?" inquired the merchant.

"I want a pair of shoes for a little girl."

"What number?"

"She is twelve years old."

"But what number does she wear?"

"I do not know."

"But what number did you buy when you bought the last pair for her?"

"She never had a pair in her life. You

see, sir, her father used to drink when we had saloons, but now they are closed he doesn't drink any more and this morning he said to me: 'Mother, I want you to go to town today and get Sissy a pair of shoes, for she never had a pair in her life.' I thought, sir, if I told you how old she was you would know just what size to give me."

— Northern Christian Advocate.

UP STERLING

JAMES BUCKHAM.

IT was six o'clock of a clear October morning, succeeding three days of rain, when I set forth, "as the crow flies," for Sterling Mountain. I had long planned making a direct assault upon the giant, instead of going six miles around by way of "White Rocks" for the benefit of a doubtful trail. The thickly wooded mountain towered before me, seemingly less than three miles away, on the other side of the narrow valley. I thought I could easily make the base of it in an hour, or an hour and a half at the longest. But I failed to take into my reckoning the deceptiveness of distance when one is looking across country to the hills. Especially on a clear day, the mountains look as though you could touch them, if your arm were only a little longer. You laugh at the notion of spending all day in making a trip by carriage to this or that locally famous hill. You think you could do it, afoot, between supper and bedtime. But you generally live to try it and be undeceived.

My plan was to cross the river by a certain fallen tree which I had discovered on my last fishing excursion, strike directly over the wooded ridge beyond, then cross the great clearing visible from the village cemetery, and plunge into the wide fringe of woods around Sterling's base. From that point I would trust for direction to the rise of the land and my compass. When I reached the mountain itself, it would simply be a scramble, I admitted, for it was evident, even from a distance, that Sterling on the northeast side was decidedly "straight up."

The tree that bridged the river for me had been blown down during a September thunderstorm. It lay directly across the channel, leaving about twenty feet of shallow water to be waded, after one was compelled to slide from its tapering trunk into the stream. However, I count no mountain excursion complete — or for that matter possible — without wet feet, and was perfectly willing to comply with this condition at the outset.

Scarcely had I crossed the river when my difficulties and perplexities began. The wooded ridge, which from the easy outlook of the village seemed like the mere threshold of my enterprise, proved to be a mountain of some consequence in itself, steep, tangled, and pathless. I was more than an hour in toiling up over its declivity and getting down into the woods on the other side. And even then I should have lost my way, had I not stopped to consult my compass every few minutes. For the first time I began to reflect on the wisdom of that whimsical but entirely creditable saying, "The longest way around is the shortest way there."

However, I knew that, if I kept determinedly westward, I must come out at length in the big clearing visible from

the slopes on the other side of the river. Once there, I should be in sight of the mountain again, and able to get my bearings. So I plunged on, compass in hand, wading through mossy bog-holes, climbing logs, battling with thickets, till I heard, far ahead, the welcome sound of a cow-bell. That meant either a clearing or a path to a clearing, and I struck out with new courage in the direction of the sound. Presently the woods lighted up ahead in that peculiar way which betokens open country beyond. It is wonderful how far some practised eyes can detect this dawning of the open, as it were. I have known woodsmen who could "intuit" a clearing half a mile away; and if you ask them how, they will say, "Don't you see how the woods lighten up in that direction?"

Fortunately, the cow with the bell kept moving, so that by following the jangle I soon came where she was feeding in a little glade by a brook. From here there was a well-defined cow-path leading westward. I struck into it, and in ten minutes reached the big clearing which I had seen from the village. The clearing contained, perhaps, a dozen upland farms. Small buildings were scattered here and there, and I could see a road climbing the western slope. It was a remote settlement, but thrifty, I thought, as I marked the barns bursting with hay, the sheep and cattle scattered over the fields, and the big squares of harvested grain, showing, by the semicircles in the stubble, that it had been mowed with the old-fashioned "cradle."

Sterling loomed directly ahead of me, its long ridge bristling with pines and firs, and its knob-like peak brushed by fleecy clouds. I debated whether, even now, I would not swerve to the left and make for the "White Rocks," where there is said to be a faint trail leading up the ridge to the peak. However, the thirst for adventure was not yet quite abated in me, and I decided to keep on as I had planned, straight up the pathless side of the mountain.

I followed the road across the clearing, until I reached the point where I thought I ought to strike into the woods. Then, leaving the last trace of civilization behind me, I took a final "range" of the peak with my compass, and plunged into Sterling's broad belt of forest.

For the first mile or two the ascent was gradual and easy. The woods, too, were more open and free from bogs and tangles. I walked with freedom, and felt a certain exhilaration in the relief from little physical worries and annoyances. The morning was rapidly passing, and I began to feel a sensation of agreeable vacuity under the belt — agreeable because of the consciousness of an excellent lunch in my haversack, prepared by loving hands for just such an emergency.

An ice-cold brook, trickling over a ledge, decided the matter, and, though it was but eleven o'clock, I flung off my haversack and sank down on the mossy bank at the foot of the ledge to eat my lunch. That was a royal half-hour! With my drinking cup at my side, replenished often from the crystal cold brook, and my dainty but abundant lunch spread out on a snowy napkin before me, I reclined at ease, refreshing my inner man of the flesh

with vlands fit for a king, and my still more inner man of the spirit with the beauty of that unspoiled mountain forest, the low twittering of October birds, and the silvery tinkle of the brook.

While I was eating, a red squirrel came hitching down the trunk of the tree, and stopped on the stub of a broken limb to bark and scold at me. He was scarcely six feet away, and I playfully threw a bit of egg-shell at him. He disappeared with chattering indignation, but presently returned and carried away the egg-shell in his mouth.

Up and forward again. And now began the real labor and difficulty of my enterprise. The ground began to rise abruptly. Ledges confronted me, some of which I had to skirt for a considerable distance before I was able to climb them. I soon realized that I was on the steep north-eastern flank of Sterling, with a hard climb between me and the ridge that led up to the peak. But there was encouragement in the thought that I was fairly grappling with the mountain at last, that I had reached it by the air-line route, as I planned, and was adventuring where, perhaps, no white man's foot had ever trod before.

The character of the woods changed, as I progressed, from an admixture of hard and soft wood trees to wholly evergreen. Sombre, thick-growing firs, pines and cedars shut out the light and hemmed me in more and more closely. These were the trees which, as I had noticed from a distance, gave the slope and ridge of Sterling such a dark and bristling aspect. They were not large—not more than thirty feet high on the average—but sturdy, large-limbed and thickly set, good types of mountain trees, which always give the impression of tremendous vitality and endurance—rooted among the everlasting rocks for more than a century's vigorous life.

On and up I clambered, sometimes squeezing through a narrow cleft in a ledge and scaling the treacherous pathway of broken rock within, sometimes drawing myself up a steep slope by overhanging boughs or shrubs, sometimes digging toes and fingers into the mold threaded with rootlets of underbrush; and struggling on hands and knees up to a vantage-ground where I could rest and catch my breath. I was thankful that it was too late in the season for tormenting mosquitoes and black flies, though the aggravating, invisible midges still tortured me with their burning bites. However, these pests do not drive one crazy, like a swarm of shrill-humming mosquitoes. If I had tried to scale that tangled slope in early July, I verily believe I should have perished from the venom of the insects that abound in such spots.

It was just half-past two o'clock when I finally dragged myself up to the top of the ridge, utterly exhausted and out of breath. It was the hardest climb I had ever attempted, and I promised myself that I should not undertake another of the same kind very soon. There is sufficient satisfaction in doing such a thing once in an active life, I think. I could have gone around by the "White Rocks" and up the trail, with a mere fraction of the labor of my more direct route. "Choose the long way around," is a

pretty good motto for mountain-climbers.

It was easy enough following the ridge up to the peak of the mountain. There was a faint path leading in and out among the rocks and the sinewy trunks of the stunted trees. Wonderful, is it not, how a disused path will persist for decades in these mountain woods! On the summit of Sterling I lay down for an hour's rest, with my back against a rock. The view was grand, the rest delicious! I do not know which of them was better worth my expenditure of time and strength. On the one side the White Mountains, on the other side the Adirondacks and Lake Champlain, with neighboring peaks of the Green Mountain range nearer at hand—all lay spread before me like a gigantic map. The air was clear as a bell. I could see, with my field-glass, to the utmost limit of unobstructed human vision. It was a grand sweep for a lonely, pigmy human being, with the sense of his own littleness and weakness emphasized by aching legs and back. But there I was, and there was the glorious world beneath my feet, and the unsearchable sky above my head. I forgot that I was tired; I forgot that there was a nine-mile homeward tramp awaiting me. For an hour I lay on the peak of Sterling, in exaltation of spirit and body. Then I got up, gave a last look north, east, west and south, rubbed myself, and walked slowly down the ridge toward the "White Rocks."

Melrose, Mass.

THE FORWARD MOVEMENT

THE opening services at the Boston Preachers' Meeting on Monday, Oct. 29, were conducted by Rev. George Skene, D. D. After the reading of the minutes, prayer was offered by Rev. Daniel Steele, D. D., Rev. J. P. Kennedy, and Rev. A. B. Kendig, D. D. Rev. E. J. Helms was the first speaker. He said:—

A prominent member of the New England Conference related to me recently that while in the store of one of the leading officials of one of our strongest Boston churches he was greeted by this ironical remark from that layman: "Well, Doctor, I see that our leaders say we must have a revival whether we want one or not." Now, that remark strikes me in one of two ways: 1. There is something the matter with that Methodist layman—and perhaps there are others like him; or, 2. There is something the matter, or has been, with our revivals. It is quite probable that that layman understands by a revival the hiring of an evangelist, protracted meetings, an abnormal and frenzied condition of religious activity, and a relapse before it results in paying bad debts, etc.

I think there is a striking contrast between the evangelism of John the Baptist and that of Jesus of Nazareth. In one respect their work had a common foundation—*repentance for sin*. But it was in a sense different from what he intended that John's prophecy of Christ was true. Christ was to be a consuming fire and a destructive ax, but Christ was to be a slow fire that was to burn up the tares as well as the chaff and the stubble. He was to be an ax that should not only cut down but uproot the tree of Judaism which was bearing such unwholesome fruit.

John expected an explosion. He was looking for the fire and sword of an avenger and conqueror. John was that type of mind that nothing short of a cataclysm would satisfy him. His vision was biased by his temperament. There are many devout souls who will hurrah for a revival, but who would never notice we were having one were there not some great display. They are down on the secular theatre, but long for the theatrical and dramatic in matters evangelical.

Jesus started from Jordan to Galilee with a

few of His disciples, using John's text, "Repent, for the kingdom of heaven is at hand," and began His revival not in a town hall or synagogue, but at a wedding. There was something marvelously human and normal about the revivals of Jesus. His preaching was apparently so simple and yet authoritative. He was natural in speech and manner. He was very partial to children. He even sought to allay excitement. He dreaded a crowd. He was constantly doing personal work. He was anxious for permanent results.

Is it not true that one of the reasons why revivals are in disrepute and fail to be permanent is owing to the fact that they are conducted on John-the-Baptist principles instead of Jesus-of-Nazareth principles? Our explosive, temperamental friends insist on a crowd and striking conversions. Many of our best revivals have not been that kind. Among the best Methodist revivals I have ever read of have been those where our fathers were content to have a kitchen-full of people; and instead of suspending all secular pursuits and going religiously wild for a few weeks, to go right on with the usual work on the farm and in the house and shop and to organize a class to continue the revival. Jesse Lee's best work in Boston was not on Boston Common, but in that private room on Sheafe St., just back of where our Settlement now is, where he organized the first class. Did you ever think the Lord may have had something to do in closing the churches and public halls against Lee, so he was compelled to teach and organize Methodism rather than vainly attempt at that time to evangelize Calvinism?

By the way, have you ever noticed that most of our evangelists—all of them, I think, who are bringing that holy calling into disrepute—are Millenarians? Now Millenarianism is nothing if it isn't dramatic. I don't want to injure this cause by dragging in a theological controversy, but I believe the tide is turning, and ten years from now it will be generally recognized that the second-coming theories as preached by such saints as Moody and Gordon and others have done injury, great injury, to evangelism.

As you know, brethren, there are two methods of world-view which have prevailed among all religions and are quite contrary to each other. It is not strange, therefore, to find it in Christianity. For better names we may call one the volcanic or epochal; the other the sociological. One insists on upheaval and explosion, the other on a gradual process. One insisted that the Messiah should come out of heaven and overturn the past and all existing institutions and ride a conqueror in every way. They were mistaken. He was born in a lowly manger, and was the most human being that ever lived. This class holds that today the world is the devil's and must remain so till Christ comes in the clouds of heaven where He will make things right by the voice of an archangel. The other class says not so, but the Gospel shall be like leaven—first a blade, then an ear, then the full corn—and that Christ is now working in His world. Whenever it sees a hospital or asylum or refuge, or home for aged or orphans, or any other agency that uplifts poor humanity, this class rejoices and says, "That is the way my Christ is working now." Some are so blind they cannot see Christ transformed into these agencies. Some are so Pharisaic they will deny His presence in them if they are carried on by Roman Catholics or Unitarians. During the past fifty and especially twenty-five years there has been a mighty revival of the Christ spirit in our church. Our hospitals, our orphanages, our institutions for the aged, our deaconess institutions and ministries, our institutional churches and city missions, are mighty evidences of this fact.

Brethren, can we have a sensible revival—a revival based on the model of Jesus Christ rather than that of John the Baptist, a revival like that of the early church which believed Jesus himself in the person of the Holy Ghost was directing the whole movement? And this leads me to remark that I think that wonderful Pentecost experience has been overworked by our cataclysmic friends. Brethren, you do not believe it was Peter's sermon that brought in the three thousand that day. You believe the tongues of fire that rested on the whole 120 were very potent in the streets and homes of the people. If each succeeded in obtaining twenty-five converts that day, we have the three thousand. You believe there must have been a great

deal of hand-to-hand, personal work that day, and, moreover, that the work was done largely on those who already knew something of the way. The apostles had no time to fool away in laying on their hands and ordaining laymen that they might be qualified to preach. The folly of ordination had to be indulged after many had begun to complain and backslide.

The success of the early church hinged on three facts: 1. The sense that Jesus Christ through the Holy Spirit was personally leading the movement. 2. The fact that so few were set apart by men to the work of the ministry, but that all had a part in that work. It was a great laymen's movement. 3. That the work was so largely personal in its character. Philip the evangelist gladly got out of the excitement in Samaria and left John and Peter to settle it while he went a hundred miles to have a hand-to-hand talk with the Abyssinian eunuch. Luke's history of the great revival is a history of personal work.

The revival in the early church was a continuous revival because this personal work was carried on as vigorously outside the meetings as in the meetings. They continued daily in the temple, but also from house to house in Christian fellowship and prayer. Evangelists are anxious to get people to do personal work in the meetings. The great revival, if it is like that of the early church, will have work in meetings, out of meetings, everywhere and always.

Now, brethren, this is a rather long introduction to what you want me to say. But I wanted to show, if what I have said is correct, that the Twentieth Century Forward Movement, as planned by Bishop Thoburn and Mr. Cooper, is Scriptural, conservative and practical, being based on apostolic methods.

The Twentieth Century Forward Movement, as I understand it, is intended to be, 1. A great laymen's movement; 2. Its chief emphasis is placed on personal work; 3. It is planned to be continuous—a movement for the whole century.

1. It is a great laymen's movement. This term needs explanation. There is no thought of taking the leadership out of the hands of the clergy. It may be called a laymen's movement from the fact the laymen are expected to take the part in it they ought to—not that they are to be the leaders or chief factor. If I understand what the best revival should be, the whole church, preachers and laymen, should be in it. The presiding elders alone cannot bring about a revival. The preachers alone cannot. No more can the laity alone. But nothing this side of heaven can prevent one if presiding elders, preachers and laity unite for one.

Mr. Cooper, who, by the way, is a layman with great business responsibilities and is giving one-half his time to this movement, and generously of his money (may his tribe increase!), tells me that he believes the trouble lies more with the laity than with the preachers. "The preachers," he says, "are ready and at work, but the indifference is found in the membership." How can we get the whole membership to work? How few in our churches do real, active religious work! Have you fifty in your church whom you can depend upon as being instant in season and out of season, always and everywhere ready and working for the salvation of men? Peradventure you have forty such righteous souls who are going out seeking sinners and are always ready to rally around your altars or work in the congregation pleading with sinners? While we are considering, wouldn't you be delighted if you had twenty such devout souls? Ah! yes, wouldn't some of our churches be mightily quickened if they had even ten?

As a general movement the call has gone out for 100,000 such volunteers who promise to work and pray for at least ten conversions before January, 1902. The response has been very gratifying. In a few weeks more than 40,000 reported their pledges to headquarters. These are being sent suggestions for personal work and inspiring literature as fast as possible. But as a rule these volunteers are those who are already alive and active. The important problem is how to get the inactive into line.

2. The plan is by organized personal work. This can be best explained by telling you what they are inaugurating in the city of Chicago. At the suggestion of the Forward Movement the presiding elders of the various districts of Chicago have written to every pastor to nominate a representative layman in his church

who will stand as a leader in this movement in his own church and serve on the general committee for Chicago. As soon as these hundred or more laymen are appointed it is proposed to bring them all together for prayer and conference over the following plan: (1) That the city be divided into circuits of six to ten contiguous churches for the purpose of local co-operation. (2) That the nominated laymen in each circuit will together visit the local churches in their circuit, and at a Sunday service or a mid-week meeting present all the different phases of the forward movement—one, for instance, talking on the need of consecration, another the baptism of the Holy Spirit, another of faithfulness to church obligations, another against worldliness, another the need of personal work, etc., etc., and then close their meeting in each local church by an effort to get as many volunteers to the movement as possible and to organize them under the pastor and leader for service. In turn this committee is to visit all the churches in their circuits. (3) These leaders and pastors, with the elder, are to meet in consultation over the special and aggressive work needed in each circuit and plan to use these volunteers in the most effective way. It is thought much can be done in visitation and canvass, and in times of special effort in any local church considerable help can be obtained from volunteers from the neighboring churches. It is hoped in this way to break down much of the paralyzing congregationalism that is springing up in our Methodist churches in the cities. It must not be lost sight of, however, that special emphasis is always laid on personal work in the local church in the way of looking after the young and after those allied to us but not fully in our fellowship. Mr. Cooper thinks the plan to be almost as feasible for country districts as for the great cities, especially in New England, where there is such a network of electric railways. He tells me of one presiding elder who is working it with great success on his country district.

3. This plan, it is believed by its promoters, will make the revival continuous. Instead of stopping with the first year of the century, it will have gathered momentum to go on with increasing success. It will not be a sporadic, frenzied attempt at ingathering, but a sensible, apostolic method.

Before taking my seat may I tell you the special burden upon my heart that led me to interview the managers of this Forward Movement while I was in Chicago? Ever since last winter, in Berlin, where I read Bishop Thoburn's great article in the *Methodist Review*, I have watched this movement with the deepest interest and prayer. I thought, perhaps here will arise a movement that will contribute largely to the gigantic problem of city evangelization. I hope I am not mistaken. Thus far, however, no plan has been devised that indicates a comprehensive grasp of the situation. I therefore said to Mr. Cooper, "You speak of the city problem—what is your plan?" He outlined it as I have given it to you. I then replied: "Mr. Cooper, will you pardon me if I say your methods are splendid for Anglo-Saxons, but I fear you haven't yet grasped the situation." I then reminded him that Chicago was 90 per cent. foreign—either foreign born or of foreign-born parentage; and even in Puritan Boston more than every other person we meet belongs to the same class. What can be done to evangelize these hordes of foreign language and faith? Any plan which leaves this greatest factor out does not comprehend the problem. When he pressed me for a reply to my question, I frankly told him I didn't know, but I would make a suggestion, by no means adequate, but which seemed to me sensible and which I leave with you: That our Tract Society discontinue printing its tracts in a form which has become so unpopular, and in their place, through our various Italian, Bohemian, Portuguese, Polish, French and Jewish city missions, there be distributed through these foreign districts at least every month a live paper printed in their language touching upon the conditions and needs of these people. After these papers have been strewed "knee deep," as Neal Dow covered Maine, let the campaign of education be followed by a live evangelist and deaconesses, who shall reinforce the local endeavors of the missions by special revival work and gathering into organized classes to carry on the work.

Rev. J. O. Knowles, D. D., presiding elder of Springfield District, was then intro-

duced and received with enthusiasm. He said that he believed in the church of Christ, and that she was able to do what needed to be done. He felt that the Word of God was in no danger and never would be, yet he feared that the church was in danger—or had been until the spirit of the Forward Movement began to make itself felt, not only in our own denomination, but in others. He said that on his district any reference to a revival was welcomed. It seemed to him that the only thing to do is to get down on our knees and pray until salvation comes to the church of God. He vividly illustrated this point by allusion to the "prayers of the saints" as revealed to John when he was "in the spirit on the Lord's day," and by the results of the prayers of the early Methodists as well as by the experiences of later Methodists.

The president announced that he had received a letter from Bishop Thoburn, expressing his willingness to address the Preachers' Meeting early in December. He suggested that this meeting might be enlarged to a convention on the occasion of this proposed visit.

The next speaker was Bishop Mallalien, who assured the brethren that, in his visitations from place to place, he had found a spirit of revival. He spoke very encouragingly of the great work now in progress in the old church in Newport, R. I., which he visited on Sunday. He said he had no fear for the Bible, neither had he any fear for the church, but he was somewhat alarmed about Methodism in the Methodist Church. He thought that if the minister would get filled with the Spirit, and keep sweet and get around on the bright side of things, that would be the beginning of a revival. We must not wait for all the people to be sanctified before we have a revival. The address was full of enthusiasm and suggestion.

The president announced the executive committee for the next six months as follows: W. N. Mason, J. P. Kennedy and E. J. Helms.

The Church Paper

THE influence of a good religious newspaper cannot be overestimated. In our day when the facilities for communication all over the world are so great, and the tendency is to disseminate that class of news which appears most shocking and sensational, should we not pause for a moment to consider the claims of the religious press of this country, and its mission? People express surprise at the amount of pernicious literature read. Yet, in frequent cases, how little have Christian parents done to check the evil by about the only possible method, namely, that of creating a better taste by a supply of better food! Who can estimate the value of a beautiful thought or a precious truth impressed upon their memory which may never be forgotten. The religious newspaper is the champion of every righteous reform, the advocate of every good cause. Although it is not a paper to supply general news, it is eminently designed to stimulate and encourage humanity; it is the ally of every pastor and church officer, and the friend of every worker. The religious paper is a great and important factor in all forms of Christian activity. It is universally the testimony of pastors that their most efficient and earnest helpers are readers of church papers.—*Christian Life*.

—As some plants of the bitterest root have the whitest and sweetest blossoms, so the bitterest wrong has the sweetest repentance, which indeed is only the soul blossoming back to its better nature.—H. W. Beecher.

THE FAMILY

INDIAN SUMMER

MRS. M. A. HOLT.

The breath of autumn winds is sweet to-day,

Bearing the last faint fragrance of the woods,
And joining in the loving, tender lay
That nature sings in its regretful moods,
While grieving over beauty's ruined shrine,
Where oft we worshiped in the summer time.

A dreamy haze touches the distant hills,
The sky and ocean wear the same bright blue,
While golden sunlight all the valleys fills,
Making another summer, fair and new,
To bless the land just for a little while,
Then go, like friend, with waving hand and smile.

This peaceful summer of the waning year
Lacks just the June-time roses red and sweet
To make it like the old-time season dear
That casts fair flowers at our straying feet;
And yet we know the autumn scene so bright
Wears but the glamour of the passing light.

Thus come and go the glories of the earth;
Thus fade the flowers of life's swift summer day.
Death hastes so quickly, after glorious birth,
That while we love, our idols pass away;
And the stern spirit of another life
Fills all the afterward with loss and strife.

There is a land where summer's fragrant breath
Swings rose-filled censers through the long bright year;
A land that never feels the touch of death
Or chill of autumn shadows drawing near;
But one eternal springtime wraps the hills,
And one great glory all the spirit fills.

New Berlin, N. Y.

Thoughts for the Thoughtful

Talk not of sad November, when a day
Of warm, glad sunshine fills the sky of noon,
And a wind, borrowed from some morn of June,
Stirs the brown grasses and the leafless spray.

— Whittier.

"As we hold a candle to the flame until it is fully lighted, so we must hold ourselves to Christ and His Word by meditation."

God sometimes passes us into the valley of shadow that we may learn the way, and know how to lead others through it into the light. To get comfort, we must comfort with the comfort wherewith we ourselves have been comforted. In wiping the tears of others, our own will cease to fall. — Rev. F. B. Meyer.

We stumble on, pitying ourselves for the hard times we have to endure on earth, and singing our songs of the "sweet by-and-by." . . . But the eternal issues are now and here, in our thoughts and deeds, in our simple, common, everyday relations to God and to our fellow-beings. Today or never, here or nowhere, is eternity. — Lucy Larcom.

I knew from every tone of his voice, every chance expression of his honest eyes,

that he was one of those characters in which we may be sure that for each feeling they express lies a countless wealth of the same, unexpressed, below; a character the keystone of which was that whereon is built all liking and love—dependableness. — D. M. Craik.

Only a substance can cast a shadow. To-day while daylight lasts let us study the shadows vouchsafed us; when our night falls, for us they will vanish. Hezekiah had his faith confirmed by a shadow. The "shadow of Peter passing by" was not to be lightly regarded. Let us sit down amid divinely cast shadows with great delight; it is good for us to be here. — Christina Rossetti.

God never takes back His gifts. If He ever gave you a sight of His truth and love, you have it still. Clouds may pass between you and the sun; but the sun is there, and will shine forth again. It may be a stormy night, and the stars are hidden; but they shine on, permanent and pure, behind the driving rain, and will again look out upon you with their calm eyes and say, from their inaccessible and infinite heights, "Be patient, little child! be patient! and wait till all storms and all darkness shall have passed away forever." — James Freeman Clarke.

I have been thinking much lately of the Lord's loving-kindness in giving us so many wayside enjoyments and so much present reward in all our work for Him. In spite of dark life enigmas and real and heavy trials and often keen inner conflict, not to mention daily burdens of weariness or anxiety or worry, we can set to our seal that His ways are ways of pleasantness. For over and above the great gifts, the blessed hope set before us and the quiet peace with God through our Lord Jesus Christ, what numbers of bits and drops of pleasure and delight one gets which simply would not exist for us if we were not His children. — Frances Ridley Havergal.

A round year of the earth's changes enters into the creation of the hemp. The planet has described its vast orbit ere it be grown and finished. All seasons are its servitors; all contradictions and extremes of nature meet in its making. The vernal patience of the warming soil; the long, fierce arrows of the summer heat, the long, silvery arrows of the summer rain; autumn's dead skies and sobbing winds; winter's sternest, all-tightening frosts. Of none but strong virtues is it the sum. Sickness or infirmity it knows not. It will have a mother young and vigorous, or none; an old or weak or exhausted soil cannot produce it. It will endure no roof of shade, basking only in the eye of the fatherly sun, and demanding the whole sky for the walls of its nursery.

Ah! type, too, of our life, which also is earth-sown, earth-rooted; which must struggle upward, be cut down, rotted and broken, ere the separation take place between our dross and our worth—poor perishable shard and immortal fibre. Oh, the mystery, the mystery of that growth from the casting of the soul as a seed into the dark earth, until the time when, led through all natural changes and cleansed of weakness, it is borne from the fields of its nativity for the long service. — JAMES LANE ALLEN, in "The Reign of Law."

It is easy enough to work, if no waiting be required; easy enough to swing the sickle in the fields when ripened grain falls at the feet as golden wages. But to walk up and down, among bare furrows, scattering seed and "knowing not whether shall prosper this or that," having to set over

against possibility of blight, and canker, worm, and drought, naught but patience; it is this that makes labor. *Hoc opus est!*

And so of life's afflictions; we can bear them unmurmuringly if only there be in plain sight that "far more exceeding and eternal weight of glory" whereof the Apostle wrote; but to see no rift in the overhanging clouds—to be patient in the midst of shattered hopes, of griefs and disappointments—straining the eyes and seeing no end of it all, nothing but evermore of waiting; this tries the stoutest soul. . . . If there be but one star in heaven, it will save the shipwrecked from despair. Yet we are asked to trust God in the dark, the utter unbroken night; to follow Him in the labyrinth, with neither torch nor clew, seeing no light and hearing no sound but His footsteps before us. Here is the pathway of faith. — Rev. David J. Burrell, D. D.

Methought that in a solemn church I stood.
Its marble acres, worn with knees and feet,
Lay spread from door to door, from street to street.

Midway the form hung high upon the rood
Of Him who gave His life to be our food.
Beyond priests flitted, bowed and murmured meet

Among the candles, shining still and sweet;
Men came and went, and worshiped as they could—

And still their dust a woman with her broom,
Bowed to her work, kept sweeping to the door.
Then saw I, slow through all the pillared gloom
Across the church a silent figure come:

"Daughter," it said, "thou sweepest well my floor."

"It is the Lord!" I cried, and saw no more.

— George Macdonald.

LULLABY THEOLOGY

HOW much more directly and surely we sometimes reach the truth with our hearts than with our heads! Many of the mightiest truths that stay our souls find their supporting arguments at last in the simple proposition, "I know, for I have felt." Of this sort is the sweet and sure theology of all mother-songs and lullabies. You cannot argue about it. The theology of lullabies is intuitive rather than argumentative. The moment you begin to make it the subject of reasoning processes it has become academic, and is lecture-room theology. Nor can one analyze and classify it. Then it has suddenly lost all its simplicity, and has become systematized dogmatics.

But the mother knows, and so does the baby, and so does the privileged listener know, that there is a lullaby theology which is so natural, sweet and simple, and goes so directly to the heart of all certainty and comfort, that we can only say, "I believe because I feel."

God is very near in the theology of lullabies. Every mother is somehow sure that the God who made is the God who will take care of all dear, weak, baby things. A mother's heart finds it necessary to qualify her song by no "if." She never dreams of debate. It is so. God, who gave her baby to her, will care for them both. This her heart knows.

And there is something more in her certainty about God than the fact that He is near. Love in creation and control, tenderness and guardian care, patience and gentleness without stint—these are the attributes of God in the lullaby theology.

Then it has something very sure and plain to say about the problem of destiny. Could the final goal be anything less than the point from which it set out for the

little soul that brought with it some bits of the cloud of everlasting glory when it came? The heart of a mother gives instant answer to that question. Heaven is very real in the lullaby theology.

In those first watches of the dusky night all the problems of life seem simpler. That is because love makes them so. For, in this quiet hour, we know that love is the measure of all things sweet and good. And when love embodies itself in service for that which can justly claim protection and care, the whole secret of happiness has been learned. Duty consists in doing the next thing in love, and the reward of such holy service is in the knowledge that it was a service such as God Himself would do.

The supreme point in the twilight lesson lies, however, in its power to conquer the greatest doubt of all. There are many mothers singing. But there are others with empty arms. What do the mothers with the aching hearts believe? There is the test of the lullaby theology. They believe in the nearness and the tenderness of the same God. They bow in such a sorrow as that which swept over the soul of Mary at the cross, but while they are thus beaten upon they still cling to their God and Saviour. They know that He carries their beloved in His own arms. There is something in this unwavering assurance of the stricken heart of sorrowing motherhood which marks the lullaby theology as forever true.

Happy is the man, who, torn by doubt and vexed by uncertainty, comes to rest at last in the simple, intuitive certainties of the twilight hour with children. They are cups of strength to every one in his time of greatest need.

Women and the Higher Education

THAT the twentieth century will witness a more vigorous and aggressive crowding of men by the women in all departments of professional and industrial activity than the world has yet seen is plainly evidenced on every hand. One does not need to seek diligently for the proofs of woman's rapid advance in the ordinary industrial employments formerly occupied by men, such as the clerkships in the stores. The evidences of her progress are discernible with the naked eye in a most cursory inspection of modern business establishments.

But the twentieth century woman will not be content to manipulate the typewriter, clerk in stores and teach in the public schools. She is going to crowd man persistently in the higher vocations of life. She is pushing on toward the highest goals of intellectual attainment. She is struggling for mastery in the highest branches of collegiate endeavor.

In his annual report of the University of Michigan for the year ending June 30, 1900, President Angell calls attention to the fact that in the literary department of the university women now constitute 47 per cent. of the students. The rapid increase in the number of women who are obtaining collegiate training, he declares, is one of the most striking educational facts of our times. Not only is the proportion of women to men in all the so-called co-educational institutions annually growing, but the attendance upon the strictly women's colleges is increasing so rapidly that the institutions are taxed beyond their capacity. The women in the University last year numbered 714, of whom 634 were in the

literary department and 49 in medicine and surgery.

There is reason to believe that before many years the number of college-bred women in the nation will approach that of the college-bred men, while the number of women in law, literature and medicine is certain to increase in greater proportion as the years roll by.

It is quite evident that "the hand that has always rocked the cradle" is going to be prepared to rock several other things in the near future in case fate and necessity compel its owners to forego the pleasure of singing lullabies over the future rulers of the republic. — *Chicago Times-Herald*.

THE COD FISHER

Where leap the long Atlantic swells,
Where shrill the north-wind demon yells,
In foam-streaked stretch of hill and dale,
And flings the spin-drift down the gale;
Where, beaten 'gainst the bending mast,
The frozen raindrop elings and cleaves,
With steadfast front for calm or blast
His battered schooner rocks and heaves.

To some the gain, to some the loss,
To each the chance, the risk, the fight;
For men must die that men may live —
Lord, may we steer our course aright!

The dripping deck beneath him reels,
The flooded scuppers spout the brine;
He heeds them not, he only feels
The tugging of a tightened line.
The grim white sea fog o'er him throws
Its clammy curtain, damp and cold,
He minds it not — his work he knows,
'Tis but to fill an empty hold.

Off, driven through the night's blind wrack,
He feels the dread berg's ghastly breath,
Or hears draw nigh through walls of black
A throbbing engine chanting death.
But, with a calm, unwrinkled brow,
He fronts them, grim and undismayed,
For storm and ice and liner's bow,
These are but chances of the trade.

Yet well he knows — where'er it be,
On low Cape Cod or bluff Cape Ann —
With straining eyes that search the sea
A watching woman waits her man.
He knows it, and his love is deep,
But work is work, and bread is bread,
And though men drown and women weep,
The hungry thousands must be fed.

To some the gain, to some the loss,
To each his chance, the game with Fate;
For men must die that men may live —
Dear Lord, be kind to those who wait!

— *Harper's Weekly*.

THE LORD'S TENTH

THERE was, many years ago, a lad of sixteen, who left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along, he met an old neighbor, the captain of a canal boat; and the following conversation took place, which changed the whole current of the boy's life:

"Well, William, where are you going?"
"I don't know," he answered. "Father is too poor to keep me at home any longer, and says I must now make a living for myself."

William then told his friend that the only trade he knew anything about was soap and candle making, at which he helped his father while at home.

"Well," said the old man, "let me pray with you and give you a little advice, and then I will let you go."

They both knelt upon the towpath (the path along which the horses that drew the

canal boat walked). The old man prayed earnestly for William, and then this advice was given: "Some one will soon be the leading soap-maker in New York. It can be you as well as any one. I hope it may be. Be a good man, give your heart to Christ, give the Lord all that belongs to Him of every dollar you earn, make an honest soap, give a full pound, and I am certain you will be a great, good and rich man."

When the boy arrived in the city he found it hard to get work. Lonesome and far from home, he remembered his mother's words, and the last words of the canal boat captain. He was then and there led to "seek first the kingdom of God and His righteousness." He united with the church. He remembered his promise to the old captain. The first dollar he earned brought up the question of the Lord's part. He looked into the Bible, and found the Jews were commanded to give one-tenth. So he said, "If the Lord will take that, I will give that," and so he did. Ten cents of every dollar was sacred to the Lord.

After a few years, both partners died, and William came to be the sole owner of the business. He now resolved to keep his promise to the captain. He made an honest soap, gave a full pound, and instructed his bookkeeper to open an account with the Lord, and carry one-tenth of all his income to that account. He was prospered. His business grew, his family was blessed, his soap sold, and he grew rich faster than he ever hoped. He then decided to give the Lord two tenths, and he prospered more than ever. Then three-tenths, then four-tenths, then five-tenths. He then educated his family, settled all his plans for life, and told the Lord he would give Him all his income. He prospered more than ever.

This is the true story of Mr. Colgate, who has given millions of dollars to the Lord's cause, and left a name that will never die. — *Morning Star*.

Jefferson's Ten Rules

Rules that governed Thomas Jefferson's daily life: —

1. Never put off till tomorrow what you can do today.
2. Never trouble another for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap; it will be dear to you.
5. Pride costs us more than hunger, thirst and cold.
6. We never repent of having eaten too little.
7. Nothing is troublesome that we do willingly.
8. How much pain have cost us the evils which never happened.
9. Take things always by the smooth handle.
10. When angry, count ten before you speak; when very angry, a hundred.

Do Men Understand Women?

A MAN can very seldom tell what is passing in a woman's mind. He talks with another man, and he can follow his processes; he gets his point of view; he can read between the lines; he can make a shrewd guess as to how he came to say that, or why he refrained from saying the other. But a woman's mental processes are not those of a man. Her mental machinery is geared differently. You hear what she tells you, and you only know what she tells you. You can make inferences from it; they will be wrong, because you do not know how she came to say what she did; you do not have the clue. Try to guess what she will say next, and you will find that you are all at sea. The man who

says that he understands women is himself a woman. No man can understand a woman. He may love her. There may exist between his soul and hers that indefinable and celestial sympathy which is the sweetest thing on earth; but he does not understand her. Her mental operations, her ways of thought, her point of view, will always be as inscrutable to him as the mental processes of an angel. Whether women understand each other is not quite certain. A great part of the delight that men find in the companionship of women arises from their inscrutability. You cannot measure or exhaust them. Their charming inconsequences, as they seem to you, will never cease to puzzle you, and every fresh conversation reveals a novelty of attitude or opinion. — *Watchman*.

HER LITTLE BOY

"Always a little boy, to her,"
No matter how old he's grown.
Her eyes are blind to the strands of
gray.
She's deaf to his manly tone;
His voice is the same as the day he
asked:
"What makes the old cat purr?"
Ever and ever he's just the same —
A little boy to her.

"Always a little boy, to her."
She heeds not the lines of care
That furrow his face — to her it is still
As it was in his boyhood, fair.
His hopes and his joys are as dear to her
As they were in his small boy days.
He never changes to her — he's still
"My little boy," she says.

"Always a little boy, to her."
And to him she's the mother fair,
With the laughing eyes and the cheering
smile
Of the boyhood days back there;
Back there, somewhere in the mist of
years —
Back there with the childish joy.
And to her he is never the man we see,
But always "her little boy."

"Always a little boy, to her."
The ceaseless march of the years
Goes rapidly by, but its drumbeats die
Ere ever they reach her ears.
The smile that she sees is the smile of
youth,
The wrinkles are dimples of joy,
His hair, with its gray, is as sunny as
May,
He is always "her little boy."

— *Baltimore American*.

Diplomacy

"TELL ye there's nothing like diplomacy in this world," said Farmer Summerfallow. "I went down to the city a few weeks ago, but I don't calculate I'm out the price I paid for my ticket and the 78 cents a day for my keep."

"You see, it's this way. While I was down there I invested in a copy of the *Philadelphia Inquirer*. Hated to spend the money, but it was all for the best as it turned out. I got more out of it than it cost, same as every one else, for in lookin' over the pages I came across a piece on 'Fencin' as a fashionable fad fer wimmen.'"

"That jest put an idee in my head. You know my wife Mirandy's nothing if not fashionable. Every spring she'll have the 'biggest bunnit in the whole election district, even if she has to pay 7 cents apiece for the roses and carolation and such."

"So I got some clippings about fencin' as a fashionable fad fer wimmen, with the

names of high-toned wimmin who did it; and when I got home I explained it all to Mirandy, and gave her the clippings."

"Did it work? You just come down to my place some day. Work? Well, I should say so. Fencin' as a fashionable fad has come to stay on my plantation. Mirandy's got most forty rods of brand new fencin' done already, and I'm thinking of getting her to tackle the new sixty-acre wood lot next." — *Epworth Herald*.

"SISTER" BLY

AS we announced last week, on Sunday, Oct. 28, at West Derry, N. H., on her 75th birthday, Miss Annette G. Bly, for more than a score of years matron at the School of Theology, Boston University, "was not," for God had taken her. The last sickness was brief — scarce a month in duration. Miss Bly was the daughter of



MISS ANNETTE G. BLY.

Lewis and Mary Ann Bly, who went to Derry from Vermont in 1820. They had four daughters and one son — Annette G., Mary E., Nancy E., Amanda M., and Lewis W. All are now dead except the son. The funeral service was held on Wednesday afternoon in St. Luke's Methodist Episcopal Church at West Derry, which was filled with neighbors and friends. The service was simple, as befitted the close of life of this godly woman, and was conducted by the pastor, Rev. Dr. D. C. Babcock ('64), assisted by Rev. J. W. Adams of the New Hampshire Conference, who was pastor of the family more than forty years before, Dr. M. D. Buell ('75), Dean of the School of Theology, and Rev. Seth C. Cary ('69), president of the Alpha Chapter. Mr. Adams spoke of the pastorate of the many years before, and of the continued friendship through his long acquaintance. Dean Buell pictured the wide circle this bereavement would touch throughout our own land, under the Himalayas, and wherever the members of the School had gone. Mr. Cary spoke of the fact that no eulogies were needed, but that the simple story of the wide and varied work wrought by this faithful, patient woman was enough to crown a life. He stated that about seven hundred graduate and temporary students had been in the School during her long service, the large majority of whom had felt the impress of her helpfulness upon their lives. The remains were interred in the family lot at East Derry, all the brethren named above assisting in the service at the cemetery. Her memorial consists of the noble work wrought upon the heart and

life of hundreds of the preachers of the Word.

BOYS AND GIRLS

ONE MORNING

HARRIET WINTON DAVIS.

"OH! I can't, there are too many," and Esther laid the little Testament down with a sigh.

"What is it, Essie?" said the mother, turning from her sewing to look at the troubled little face.

"Oh! those verses about love. I wanted to find something for a watchword, as Miss Sanford said Sunday. I thought it would help so when anything came up, and these are so pretty; but there's such a lot of them I don't know which one to take. Just listen, mamma" — and Esther read from Corinthians the sweet injunctions. "Mamma, they're like little commandments, aren't they? But I don't believe anybody could keep them, do you?" The earnest eyes looked intently into the mother's.

"That's what commandments are for, darling," gently drawing the book from her. "Don't you think you can remember this one?" and Esther read where the white finger pointed: "Love never fails."

"Why, yes, mamma, but" — and then she stopped.

"The first thing, Essie, is to get the spirit of it all in your little heart, and then when something 'comes up,' it doesn't take long to remember 'Love never fails;' and isn't that one little clause really the summing up of it all? It seems so to me."

Esther got up from her low chair, and, leaning over her mother's lap, laid her head lovingly in her neck.

"Mamma, how dear you are! You are such a comfort. You never 'fail,' do you? That does seem to make it easy."

"I'm afraid it won't be always easy, dear, but it will help. Now, Esther, you must not sit in the house another minute. Go and take a nice long walk."

"Can you think of some errand for me? I always like to have 'an object,' as papa says."

It was a perfect October morning, with the air so deliciously cool and spicy that Esther stood still just for the delight of breathing it. "Oh, how lovely everything is!" she thought, as she broke off some of the feathery yellow chrysanthemums and fastened them in her belt. She smiled to her mother through the open window as she went blithely down the walk, turning out carefully for the fat little sparrows that hopped trustingly in front of her. "You dear, little, chubby things. I don't believe all I hear about you — I think you're just as good as other birds;" and their bright black eyes said they thought so, too. "I guess I'll get the sewing silk at Norton's, it's such a pretty store," and she turned her steps in that direction; but after she had gone a few blocks, her feet slackened, and then changed their course, till she found herself in front of one of those humble little attempts at stores so common in cities. "It will be the same price here and just as good," she thought. A thin, careworn woman was behind the counter. Esther

had often seen her in the door and wondered if she ever could have been a happy little girl, she looked so sad and tired now.

With her silk in her hand Esther turned to leave the store, but not until she had caught the woman's eyes resting on the flowers. Esther hesitated a moment, then turned back, and said in a winning little voice: "Wouldn't you like these flowers? They're very pretty, and I've got a lot more at home." A quick flush sprang to the tired face, as she took the chrysanthemums with a grateful acknowledgment that brought a corresponding tinge to Esther's cheek. "They're beautiful. I don't very often have any flowers since I've lived in the city, and I do miss them so."

Esther left the little store with a rapidly developed certainty in her mind as to the destination of her other flowers. "And I'll ask mamma to get everything there she can. Now I'll keep my eyes open, and maybe there'll be more chances." And Esther turned her steps homeward.

What a pretty girl that was coming down the street; but what was the matter with her hair? Surely that fly-away tress was out of keeping with the rest of the dainty vision. Esther had a well-bred person's horror of turning to look back, but she stole a quick side glance as she passed her, to "make sure." Yes, it was coming down—that was evident; but it was equally evident that she could never stop her, a perfect stranger, on the street and tell her that her hair needed reconstructing. The girl might give her a cold stare, such as Esther remembered her mamma receiving one time in return for some similar suggestion. Oh, no, she never could do it; and yet all the time she knew she was going to, because love never fails. So with her timid heart beating fast, she turned and hastened after the stranger, who quickly stopped, at the soft, "I beg your pardon, but I think your hair is coming down." The smile and thanks were so sweet that Esther felt instantly reassured.

"Can't I hold your things while you pin it up?"

"Oh, if you will;" and the daintily gloved hands, freed from their encumbrances, deftly restored the runaway locks to proper position. "That was so kind of you to tell me. How I must have looked! and I was going to the station to meet some strangers, so you see what you have saved me from;" and with another smile the girl hurried on.

When Esther reached home she found her mother occupied with a caller. "Oh, dear!" she sighed, sinking into a chair, "that tiresome Miss Abbott, and of course she's after a pattern or something. She just comes to get all she can out of mamma. I can't bear her!" But the "love that thinketh no evil" put in a quiet little protest just then, and Esther caught herself up with a quick, "Oh, I'm just hateful to feel that way about poor Miss Abbott, and after what mamma told me about her hard life, too. Of course she likes to come to mamma for comfort—who wouldn't? And when I was sick, how she wanted to take care of me nights. Oh, how horrid I am!" Goaded by conscience stabs, Esther

writhed in her chair. Then she began to comfort herself by thinking what she could do for Miss Abbott. "One thing—I can take her some of my flowers. She loves them, and she never seems to have any."

Just then Carl dashed into the room, interrupting her soliloquy with a quick, "Say, Esther, what have you done with my 'Golden Shower'?" We're going to practice over at Jack's, and he's waiting for me now. I've hunted all over for it. Come, hurry up!"

"I don't know anything about it, Carl. I haven't seen it."

"Yes, you have, too. You must have seen it. I left it right on the table—or somewhere. Well, give me yours, then, I can't wait."

"Oh, no, Carl," Esther began, and the color flew into her face. (How rough he was! And she did hate to have her books carelessly handled; and Carl was careless, even love had to admit that.) But here was one of her chances, so with a half-sigh she hurried up to her own neat little bookcase.

"That's you, Es, you're a daisy! Now you hunt up my book while I'm gone. It may have got into that drawer of stuff up in my room;" and Carl was gone—only to put his head in at the door a second later with, "Say, Esther, about that Junior meeting tomorrow night. You know I said I wouldn't go to it. Well, I will—if it takes an arm."

Then Nora came in and began dusting the furniture. Esther watched her as she arranged the ornaments on the mantel, her broad face reflected in the mirror above it. What a homely, clumsy-looking girl she was, Esther thought, as, her task finished, Nora disappeared into the kitchen. What made mamma take her, even if Mrs. Arnot did say she was so honest and faithful? What a pity Maggie got married, she was such a nice, pretty girl; but of course that was always the way. Esther stopped suddenly. Was she forgetting again so soon? Clumsy girls wanted homes as well as pretty ones; and wasn't there a sad look on Nora's face? Perhaps she was lonesome. "Love never fails," but did that apply to a girl in the kitchen, a servant? This question she answered by hurrying out after her. She stopped short at sight of Nora, with her apron over her head, swaying back and forth in her chair, while her square shoulders shook with her sobs.

"Why, Nora, what is the matter? Are you sick?" But Nora shook her head.

Esther went up to her and gently laid her hand on her shoulder.

"Don't, Nora, don't cry so! Please tell me what it is. Perhaps mamma can help you."

"No, miss, there can't nobody help me," as she straightened herself in a dull despair, her sobs ceasing.

"Oh, I'm so sorry for you, Nora. Oh, what is it? Do tell me," and tears of sympathy started in the blue eyes.

"Oh, I can't stand it for the longing to see her! There is just the two of us, for the father died not two months ago with the fever."

"O Nora, do you mean your mother?"

"No, miss, it's Katie, my little sister, and every night she used to slape in my arms, and would follow me like my shad-

ow. It's grievin' for me she's been iver since I came over, and I'm afraid she'll be dyin', too—folks seem to die so aisy-like," and Nora turned her red eyes imploringly toward Esther. "I'd saved up ivery cent so as to be sindin' for them both, but it took it all for the sickness and the buryin'. And now the heart's all gone from me, and I'm so homesick for the sight of Katie, I'd work my fingers to the bone for a look at her swate face; but I know I shall niver see her again—niver." Only a brave effort kept the sobs from bursting forth anew.

Esther drew a chair up to Nora's side and sat down. "Now see here, Nora, don't you give up so. I'm going to tell mamma all about it, and perhaps she can fix things so you can send for Katie," said Esther, with a wild desire to tell her how Maggie had had things "fixed" for her, so that the old father and mother had been enabled to come over to the land of promise; but, being a discreet little maiden, she refrained. She drew her on to talk of little Katie and the dear old country, and though Nora's tears flowed as she told of the old father, and of the two little boys who had been laid by the side of the mother five years before, "all in wan month of each other," they did not seem such hopeless tears.

"Sure, Miss Esther, you're the blisid little comforter, and you've put the heart into me again, and now I'll go to my work and not be sitting down like a lady in the middle of the day." The honest face wore such a smile that Esther began to wonder if Nora was so homely after all.

"And, Miss Esther, dear," Nora said, timidly, as Esther was leaving the kitchen, "it was your eyes—beggin' your pardon—that do be makin' me think of her, and it upset me like."

Miss Abbott was going now, and Esther ran out to gather some of her prettiest flowers. She knew there would be plenty of time, for Miss Abbott's leave-takings were never of the briefest, but she thought it with a smile.

Esther waylaid her mother as she returned to the sitting-room, and then there was an eager laying before her of Nora's case. Ten minutes later Esther flew into the kitchen.

"O Nora! mamma wants to see you in the sitting-room. She thinks she can fix it so you can send for Katie right away, and she can stay here with you a while till she gets over feeling strange. She said I could tell you—and, oh, I'm so glad! I'm going right upstairs now to get one of my dolls ready for her."

Washington, D. C.

If potatoes could see with all of their eyes,
And if corn could hear with its ears,
They'd grow in one season so wondrously
wise
They'd never be eaten, my dears!

—Emma C. Dowd.

Mellin's Food
never fails when properly used

Mellin's Food
brings joy to the house

THE SUNDAY SCHOOL

Fourth Quarter Lesson VII

SUNDAY, NOVEMBER 18, 1900.

LUKE 17: 11-19.

REV. W. O. HOLWAY, D. D., U. S. N.

THE TEN LEPROUS CLEANSED

I Preliminary

1. GOLDEN TEXT: *Be ye thankful.* — Col. 3: 15.

2. DATE: A. D. 30, March.

3. PLACE: Perea.

4. HOME READINGS: *Monday* — Luke 17: 11-19. *Tuesday* — Lev. 14: 1-9. *Wednesday* — 2 Kings 5: 8-14. *Thursday* — Matt. 8: 1-4. *Friday* — Psa. 86. *Saturday* — Luke 18: 9-14. *Sunday* — Psa. 80.

II Introductory

It was probably while on His southward journey to attend His last passover, and to offer Himself as "the Paschal Lamb of God appointed," that our Lord encountered, in the outskirts of an obscure village, a group of ten lepers, herded together by the tie of a common misery. A spectacle of this kind always thrilled His heart "with a keen and instantaneous compassion." Among his earliest miracles was the healing of a leper by the touch of His holy hand — a touch which dreaded no ceremonial pollution. When, therefore, He came upon these ten, forming a sort of dismal brotherhood of outcasts, He could not pass them by. The moment their cry reached Him, "Jesus, Master, have mercy on us!" the reply was given, "Go, show yourselves to the priests!" — a reply significant enough to Jewish ears, and carrying with it the strongest encouragement to their faith. Instantly, as they turned to obey, the disease was rebuked, decay was arrested, pain ceased, the ulcerations disappeared, the skin became soft and sweet like that of a child — "as they went they were healed." No words could describe the greatness and completeness of their deliverance, the privileges it restored, the hopes it inspired.

Their ranks were soon broken. One of them turned back. He could not go to the priest just then. His whole being was filled with praise towards Him who had lifted him from the gates of death; and as he turned back he made the air ring with his joyful doxologies. With beaming countenance he hastened to Jesus, and fell on his face before Him in an ecstasy of thankfulness and adoration. From His lips had come the potent words which had rescued him from lifelong misery and degradation, and every nerve in his body and every drop of blood that coursed with renewed purity through his veins throbbed with gratitude to his Deliverer. And who was he who turned back? Some chief ruler, or priest? No, he was neither of these; he was not even a Jew — the Jews kept on, and did not turn back; he was a Samaritan, a member of that alien, hated race for whom no epithet was too vile.

The nine kept on. Quite likely they were not unwilling to part company with the Samaritan, now that the only tie that had held them together — that of common wretchedness — had ceased to exist; possibly, too, they were eager to enjoy the privileges of their emancipation and were

quite ready to obey literally the precept of showing themselves to the priests, that they might the sooner mingle with their fellow men; perhaps they had got all they wanted in the outer cleansing, and either did not know of, or care for, a deeper work; but, whatever their motive, the fact is they kept on. They receded rapidly in the distance, without one backward thought of their Deliverer, or one backward glance of thankfulness. "Where are the nine?" Jesus asked, and the question remained unanswered. They obeyed the command of Jesus, indeed, but His evident and sad surprise at their too literal obedience, evinced at the expense of one of the most beautiful and spontaneous of all human emotions, sufficiently indicates His estimate of their conduct. The very stones might have cried out at their foul, monstrous ingratitude.

The thankful Samaritan was dismissed with a higher blessing. The Deliverer revealed Himself to him as something more than a mighty Prophet — as the Great High Priest, whose word was as potent in cleansing the heart as in purifying the body; and a deeper gladness filled his being as the words of absolution fell upon his ears: "Arise, go thy way; thy faith hath made thee whole."

III Expository

11. As he went to (R. V., "as they were on the way to") Jerusalem — probably on His way to Jerusalem from Ephraim whither He had retired after the raising of Lazarus. Through the midst of Samaria and Galilee — more strictly "between" on the confines of each province. He would especially avoid passing through Samaria, for pilgrims to Jerusalem, particularly to the feasts, were exposed to many annoyances, and even outrages, from this unfriendly people.

12. As he entered — just outside the village, therefore; for the lepers could not enter. A certain village. — There is no hint or clue to its name. Ten men that were lepers. — A similar banding together of four lepers is alluded to in 2 Kings 7: 3. Leprosy was a type of "the defilement of sin upon the once pure and holy body of man. The leper was the type of one dead in sin. The same emblems are used in his misery as those of mourning for the dead; the same means of cleansing as for uncleanness through connection with death, and which were never used except on these two occasions. Compare Numbers 19: 6, 13, 18 with Lev. 14: 4-7. All this exclusion and mournful separation imported the perpetual exclusion of the abominable and polluted from the true city of God (Rev. 21: 27) (Alford). Which stood afar off — as the law required (Lev. 13: 46; Num. 5: 12). They were not allowed to approach nearer to other persons than 100 cubits (some say four cubits, or about six feet). They probably took up their station near the roadside, and clamored to Jesus for cure just as they had been accustomed to clamor for charity. "The one Samaritan among them," says Farrar, "would not have been allowed to associate with the nine Jews had not leprosy obliterated religious distinctions, as it still sadly does at the leper-houses at Jerusalem, where alone Jews and Mahometans will live together."

Leprosy is widely extended, existing in China, India, Eastern Africa, Norway, Sweden, Mexico, and especially the Sandwich Islands. There are said to be over 100,000 lepers in India. In 1880 there were between 50 and 100 in the United States. For years there have been one or more cases in the hospitals of New York. But

it is not a disease which those who are cleanly and chaste need ever fear (Medical Record).

13. Lifted up their voices. — "In their distress they cried unto the Lord." The hoarseness which the disease caused, as well as the distance, to say nothing of their need of mercy, required them to exert their voices earnestly. Jesus, Master. — Even in their isolation they had heard of Him, and had so heard of Him that they believed He could and would help them. They did not, perhaps, perceive His Messianic dignity, but they evidently regarded Him as "a prophet mighty in word and deed," and compassionate to those in distress.

14. When he saw them. — "Jesus always listened instantly to the appeal of the leper" (Farrar). Go show yourselves unto the priests — a strange command, fitted only for cleansed lepers and not for such as they (Lev. 14: 1-32), and therefore a strong test of faith. Had they tried to reason about the matter they would probably not have obeyed. There had been no healing touch, no promise of cure, no word of sympathy even; but they obeyed, and therein showed their faith that relief would come to them, though they could not see how. Jacobus comments as follows: "They might have objected, 'Why send us without the healing that is requisite?' 'Why not cure us first?' So many inquirers demand that they shall have new hearts before they will go to Christ and cast themselves upon Him. They wait for repentance, faith, convictions, etc. But they must go as they are, or they can never be healed." As they went. — They had probably gone but a few steps. Cleansed. — The miraculous cures wrought by Jesus were immediate and complete.

15, 16. One of them — only one in ten! All had faith, only one had love (gratitude). Turned back. — He had been told to go to the priest. He dared to disobey — one of the most pardonable, and even commendable, acts of disobedience on record. His heart preferred the Saviour to the priest just then, the outpouring of gratitude to the details of ceremonial cleansing. — Glorified God — offered vocal praises. He had not been taught that fine discrimination which the priests and rulers were teaching at that time with reference to Jesus' miracles of compassion: "Give God the glory; we

Scrofula

This root of many evils —

Tumors, abscesses, cutaneous eruptions, dyspepsia, readiness to catch cold and inability to get rid of it easily, catarrh, and other ailments including the consumptive tendency —

Is removed by Hood's Sarsaparilla so completely that a radical and permanent cure is effected.

This statement is proved by thousands of voluntary testimonials. SILAS VERNOOY, Wawarsing, N. Y., writes: "When our daughter was two years old, she broke out all over her face and head with scrofula sores. Nothing we did for her seemed to do her any good, and we had become almost discouraged when we thought we would try Hood's Sarsaparilla. The first bottle helped her and when she had taken six the sores were all healed and her face was smooth. She has never shown any sign of the scrofula returning."

Hood's Sarsaparilla

cleanses the system of all humors inherited or acquired and makes rich, healthy blood.

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

know that this man is a sinner." Fell on his face.—Surely this man had a true heart and a noble nature, which even leprosy had failed to corrupt. His behavior was beautiful. He was a Samaritan — "a Samaritan, and, like Luke himself, a Gentile. Full proof that the power of true faith and the mercy of God through faith are not limited to the sons of Abraham" (Whedon).

17. Were there not ten (R. V., "were not the ten") cleansed? — "Even the Saviour Himself, who knew what was in man, who had already had so many proofs of the ingratitude of men, seems to have marveled here" (Trench).

18, 19. There are not found that returned, etc. — Note the changes in R. V., "Were there none found that returned to give glory to God, save this stranger?" Stranger — or "alien." "The Samaritans were Gentiles; not a mixed race, as is sometimes erroneously supposed. They had a mixed religion, but were themselves originally from other countries (2 Kings 17:24-41)" (Alford). Arise, go thy way. — No need of longer prostration or delay. With something more than a healed body to be thankful for — with a heart in every thought renewed — he was to return to life among the living. Possibly he was still to go to the priest for formal permission to mingle again with men. Made thee whole. — "Salvation in its highest sense is meant" (Schaff).

IV Illustrative

1.

I hate ingratitude more in a man
Than lying, vainness, babbling drunkenness,
Or any taint of vice, whose strong corruption
Inhabits our frail blood.

(Shakespeare.)

2. Admiral Benbow, after many years of hard service, for he had only merit to recommend him, visited Shrewsbury, his native town; and, on his arrival, proceeded to the house of his nativity, which was then occupied by people in no way related to him. Yet he entered the house as if it had been his own, walked up stairs, went into the room where he first drew breath, and returned thanks to the Great Disposer of events for His protection and support through his past eventful life (Biblical Museum).

3. An interesting incident is told of King Alphonso X., surnamed "the Wise." On learning that his pages neglected to ask the divine blessing on their daily meals he determined to rebuke them. He invited the pages of his court to dine with him. A bountiful repast was spread, and when they were assembled around the table the king gave a sign that all was in readiness for them to begin. They all enjoyed the rich feast, but not one remembered to ask God's blessing on the food. Just then there entered a poor ragged beggar, who unceremoniously seated himself at the royal table and ate and drank undisturbed to his heart's content. Astonishment was depicted on every face. The pages expected momentarily that his majesty would order away the audacious intruder. Alphonso kept silence while the beggar ate all he desired. When his hunger and thirst were appeased he arose, and without a word of thanks departed from the palace. "What a despicable mean fellow!" cried the boys. Calmly the good king rose, and with much earnestness said: "Boys, bolder and more audacious than this beggar have you all been. Every day you sit down to a table supplied by the bounty of your Heavenly Father, yet you ask not His blessing nor express to Him your gratitude" (Hurlbut).

Scrofula in the blood shows itself sooner or later in swellings, sores, eruptions. But Hood's Sarsaparilla completely cures it.

GENERAL EXECUTIVE COMMITTEE W. F. M. S.

[Concluded from last week.]

ON Tuesday morning the devotional hour was in charge of the Baltimore Branch.

The report from Bengal-Burma was read by Mrs. C. O'Neill, and supplemented by Miss Stahl, of Darjeeling, who referred to the excellent schools provided by the Catholic Church, and emphasized the necessity upon us of caring for the English-speaking children of Protestant parents. On account of the pressure of business, the reports from India were ordered to be placed in the Annual Report without reading.

The question of changing the constitution so as to provide a secretary of literature for each Branch, was taken up and discussed at length. The literature of the Society requires more attention than can be given with the present arrangements. Mrs. Huston recommended the change. Miss Walden spoke in favor of such a committee in view of the growing demands for the supply and distribution of missionary literature. Miss Hodgkins urged the adoption of the measure. Others felt that the addition of eleven more secretaries to the Executive Committee was undesirable, and the measure was lost by a vote of 21 against. Later the Publication committee presented a resolution to elect a Literature committee of three, one from the Eastern section, one from the Middle States, and one from the West. Mrs. R. H. Pooley of the Northwestern Branch, Mrs. A. H. Eaton of the Baltimore, and Miss E. Pearson of the Des Moines Branch, were elected.

Dr. Edna G. Terry was introduced, and the audience rose to sing, "Praise God from whom all blessings flow!" A thanksgiving service, in charge of Mrs. J. H. Knowles, of New York, was then opened. A roll-call of the missionaries resulted in many testimonies of God's goodness and sustaining power.

An hour was spent on the Twentieth Century Thank Offering. Mrs. Pooley illustrated with a blackboard the sums which each Branch is expected to raise by Dec. 31, 1901, and how much of this has been given.

Tuesday evening was devoted to work in Papal Countries and Africa. The Scripture was read by Rev. G. B. Nind, formerly of Brazil, and prayer offered by Mrs. Wm. Butler, formerly of Mexico. Miss Swaney and Miss Le Huray represented the school work in the Argentine Republic. Miss Elsie Wood sang the national anthem of that republic and spoke of the changes coming in Peru and of the recent opening of Ecuador to religious liberty.

Dr. Terry was then called to the platform, and Mrs. Nind exhorted the audience to give proof of their gratitude for the preservation of our missionaries' lives. Miss Mary Loyd related the success of the Epworth League in our mission in Mexico, and told of the distribution of one thousand copies of gospels in one district. Miss Carrie Purdy, of Puebla, told of the rejoicing in the school there when the last scholar gave her heart to Christ. Rev. G. B. Nind sang in Portuguese from the hymn-book which he has compiled for use in our missions. Mrs. Mary C. Nind described her early life and the impression made on her by meeting and hearing Robert Moffat, and of her interest in Africa dating from that time. Now she sends her son to the mission. Our Society has only two representatives in that great continent. Earnest prayer was then offered for these isolated workers.

The leader, Miss Clementina Butler, requested each one to sing the doxology in the language which each loved best, which

should be the one in which they were doing their work for Christ. Chinese, Japanese, Portuguese, Spanish, and the languages of India were heard in the chorus.

The closing session on Wednesday morning was filled with the reports of the committees and consideration of requests. The missionaries brought in a resolution asking that the "special work" be made, as far as possible, the support of a missionary rather than an orphan or Bible-woman. Let the missionary be the living link between the societies at home and the work in the field.

Mrs. Gracey presented a communication signed by officials and people from thirteen villages of Mingchiang District, asking for the return of Dr. Carleton. This is an unusual compliment paid to our faithful missionary physician.

The reports of the committees were accepted, and the Executive Committee adjourned at 1.50 P. M., to meet in Philadelphia next year.

This has been called an unusually successful session of the Executive Committee. The large number of missionaries present, the dangers through which many of them had been called to pass, the feeling of thankfulness for the spared lives and for the faithful witnessing of our native Christians in China, made it a season of deepest interest. Then the presence of so large a number of the officers of the entertaining Branch; the remarkably correct and extended notices in the daily press, which many said were the best which have ever been presented; and the courtesy of the editor of ZION'S HERALD in allowing most generous space for the full report, have been greatly appreciated by the members of the Committee. The churches of Worcester helped in a generous manner by their share in the entertainment, by the help of their choirs, which furnished delightful music on every evening, and the cordial reception in their homes of the friends in Worcester. And as a fitting close to the cordial reception which New England has given to the Committee came the invitation to a reception in Tremont St. Church, Boston, the home of the W. F. M. S. This was accepted by a large number of the delegates, as well as the secretaries, and on Thursday afternoon the vestry was filled. [See report of Reception on Page 1410.]

WE WILL GIVE



To the agent sending us the largest list of subscribers for The Ladies' Home Journal and The Saturday Evening Post up to May 1, 1901; \$500 to the next largest, and so on. 764 of our agents will share in the distribution of \$18,000, besides receiving a good commission for all work done.

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OUR BOOK TABLE

Manual of Christian Theology. By Alvah Hovey, D. D., LL. D. Second Edition. Silver, Burdett & Co.: Boston.

Dr. Hovey puts into clear and compact form the results of his fifty years' study of Christian truth. The volume will be a convenience to many. It is, of course, distinctly Baptist in respect to the ordinances, and mildly Calvinistic on some other points. The Calvinism, however, is so extremely diluted on most topics as to be hardly discernible, and one searches in vain to find out what the author really thinks in respect to most of the things once fiercely debated with Arminians. He gives no hint, that we can discover, whether he believes that man is really responsible for Adam's sin or not; nor is it possible to tell if he holds that men are condemned for not accepting a gospel which is not really in good faith offered them and which they are banned from receiving by an eternal and absolute decree. These matters are apparently reserved for the freer intercourse of the class-room. We should have liked the author to be a little less non-committal in his pages, but probably it would hardly do to throw over altogether to the rubbish heap the old dogmas now so generally discarded by the common-sense of mankind. He holds on pretty firmly, however, to the final perseverance of the elect, which, we suppose, does no great harm in the way it is now taught.

Webster's International Dictionary. A New Edition. Printed from New Plates Throughout, and Containing a Supplement of 25,000 Additional Words, Phrases and Definitions, Prepared under the Direct Supervision of W. T. Harris, Ph. D., LL. D. G. & C. Merriam Co.: Springfield, Mass. Price, Sheep, marble edge, \$10; Sheep, marble edge, 2 vols., \$12; Cloth, 3 vols., \$10; Half Turkey, marble edge, \$12.50; Half Russia, marble edge, \$12.50; Full Russia, marble edge, \$15.

The typical American is familiar with Webster's Dictionary as his guide and authority from his earliest school days until he reaches the highest rank of official power, business responsibility, or literary eminence. Nor is it the American only who prizes Webster. The book has standing and authority wherever the English language is spoken or used. It is a familiar standard in the mother country and in all her colonies; the official standard in the English Postal Telegraph Department as well as in the United States Government Printing Office at Washington, and the German Government also uses it. It is printed and published in London, England, where it has a large sale. For the combination of accuracy, fullness, clearness, convenience and authority, in a single book for every-day practical use by all classes of people, we unhesitatingly commend this new edition of Webster—a royal quarto, containing 2,364 pages and 5,000 illustrations.

Lux Vitæ. As Seen in the Life of John Paulus. By Rev. S. M. Vernon, D. D., author of "Amusements," "Probation and Punishment," etc. Eaton & Mains: New York.

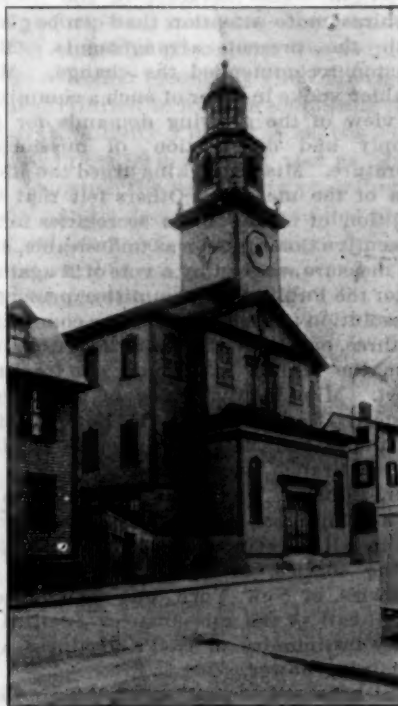
This is a story of an itinerant life. John Paulus, the hero, is an ideal Methodist minister, well born, thoroughly cultured, an eloquent preacher, and an unusually wise administrator. The success of his ministry is phenomenal. He makes no mistakes and suffers no failures. There is, however, nothing unnatural in his career, and one is made to feel that such a thoroughly manly man could scarcely be less successful. The book abounds in incidents illustrating the power of a manly character. Incidentally, it is a strong plea for a clean, temperate life. There is a flavor of wholesome romance in the story adding to its attractiveness. It is a good book for young men.

—Religion is the right relation of the total man to God and humanity.—C. R. Brown.

Centennial Anniversary at Newport, R. I.

The services commemorating the centennial anniversary of the history of the church and of Methodism on the island of Rhode Island have closed. Great sermons, brilliant lectures, fine music, and earnest exhortations have resulted in a new church life, an increase of thirty-five new members, and a larger place in the thought of the community. The committee on arrangements, consisting of Mr. T. T. Pitman, Mr. A. W. Chase, Mr. B. F. Thurston, and the pastor, Rev. Thomas E. Chandler, had carefully drawn their plans, issued a neat program, and sent out over six hundred special invitations to the townspeople. The music, which was made a special feature of the celebration, was under the direction of Dr. Frederick Bradley, organist of the church.

Sunday, Oct. 14, was the opening day. There was a large audience at the morning service. The introductory services were conducted by Rev. T. E. Chandler, pastor of the church, and



FIRST M. E. CHURCH, NEWPORT, R. I.

[Erected in 1806-'07. Oldest Methodist structure in New England, and probably the first Methodist church in the world with a steeple, a bell, and pews.]

prayer was offered by Rev. M. J. Talbot, D. D., a former pastor. The sermon was by Rev. William I. Haven, D. D., of New York, secretary of the American Bible Society, who preached upon "The Value and Ministry of the Old Testament," from Hebrews 1:1: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets."

At the evening service there was another large audience. Mr. Kenneth Grant, organist of Trinity Church, played the organ prelude. Rev. M. J. Talbot, D. D., who was pastor of First Church in 1857, was the preacher, the text being Ecclesiastes 7:8: "Better is the end of a thing than the beginning thereof."

On Monday evening, Oct. 15, the organ prelude was played by Mr. W. T. Rutherford, Jr., organist of Emmanuel Church. Rev. C. Harley Smith, of Thames St. Church, offered prayer. Rev. Charles A. Crane, D. D., of Boston, was the speaker of the evening, and his topic, "Men," was presented in a way to be at once entertaining and instructive.

On Tuesday evening, Oct. 16, Dr. Frederick Bradley, organist of First Church, played the prelude. The special music of the evening was a solo by Miss Lillian Simester, the new teacher of music in the public schools of the city, who was accompanied by Mr. W. T. Rutherford, Jr. Prayer was offered by Chaplain W. G. Cassard of the Training Station. One of the largest audiences of the week greeted Rev. Edwin H. Hughes, of Malden, Mass., whose theme was, "The Church in Relation to Permanent Service."

On Wednesday evening, Oct. 17, the organ prelude was played by Mr. Wm. R. Boone, of

St. John's Church, and the solo was sung by Master Benjamin McLyman, of the boy choir of that church. "Early Methodism in New England" was the topic, and the speaker was Rev. D. A. Jordan, D. D., of Brooklyn, formerly well known in Newport as presiding elder of Providence District.

On Thursday evening, Oct. 18, the organ prelude was by Mr. Joseph H. Garnett, of the Thames Street Church. Mrs. Carrie Doty-Spooner gave two vocal selections. Prayer was offered by Rev. J. H. Allen, of East Weymouth, pastor in 1896-1900. The speaker of the evening was Rev. E. L. Thorpe, D. D., LL. D., of Brooklyn, N. Y., who gave, "An Evening with English Masters," presenting the subject through the medium of a series of dramatic recitations from English authors.

Friday, Oct. 19, was Reunion or Old Folks' day, the all-day service beginning at 10.45 A. M. Arrangements had been made to take to the church the more elderly members, and as the weather was especially favorable, a very large number were present. In the congregation there were no less than forty persons who joined this or some other church forty or more years ago. Comfortable chairs had been arranged in the Sunday-school room, where the service was held, and flowers and growing plants brightened the scene. Rev. E. C. Bass, D. D., presiding elder of Providence District, and pastor in 1896-'99, was in charge of the exercises. Prayer was offered by Rev. George M. Hamlen, who was pastor in 1868. The singing was of the old-fashioned hymns, and the sermon was by Rev. D. A. Whedon, D. D., pastor in 1866-'67 and again in 1882 from the text John 7:37-39.

At the conclusion of the morning service luncheon was served by the ladies of the church, and a social hour was enjoyed, followed at 1.30 by a reception to former pastors and visiting friends. At two o'clock the reunion service was held. A large audience was present. The pastor presided, and prayer was offered by Rev. Dr. E. L. Thorpe, of Brooklyn. The historical sketch of First Church, read by Mr. B. F. Thurston, alluded to the meagreness of the records now existing of the beginnings of Methodism in the city; to the early visits here, more than a hundred years ago, of pioneer Methodist itinerants; to the formation of circuits in the Rhode

FOOD SAVES

Doctor Knew the Value of Grape-Nuts

A breakfast food that a baby can handle is a pretty safe proposition for grown people with weak stomachs. Dr. Wm. Hall, 156 State St., Boston, has tried Grape-Nuts food in his own case, as a result of which he says: "I have been relieved from the distressing form of indigestion caused by the non-assimilation of starchy foods, and since making Grape-Nuts a part of my dietary scale, I have had no trouble, and find my power of concentration markedly increased."

"I have frequently prescribed Grape-Nuts food in my practice, with most excellent results. The notes of one case I enclose herewith. July 10th, '99, called to see M—— B—— two years and three months old; found the child ill-nourished, with waxen skin, enlarged joints, beaded ribs, enlargement of the abdomen, furred tongue, constant vomiting and diarrhoea; in short, a typical case of rachitis. The child weighed fourteen pounds and was daily losing flesh."

"Inquiring into the dietary, I found oatmeal, macaroni, rice, white bread, and milk had formed the chief articles of food, and lately all had been rejected. I at once stopped all other foods and placed her on a diet of Grape-Nuts, which was retained on the stomach from the first."

"On my next visit, July 17, I found the child bright and cheerful, vomiting all stopped, stools formed and natural in appearance, weight 14½ pounds. From then, for the next three months, the child made a regular and even improvement, gaining from eight to ten ounces each week. She is now quite recovered. In my opinion, this girl has been saved from an early grave by the use of Grape-Nuts food."

Island towns, and to the appointment of Joshua Hall to Rhode Island and his organization of a class in Newport, from which sprang the Methodist church a few years later. Reuben Hubbard was the first regularly appointed minister, in 1806, and preached for some time in the State House until the church building was erected. This project was carried through as a private business enterprise by two men at their own financial risk, the attempt to raise funds for the purpose by means of a lottery failing for lack of sufficient support. Work was begun in 1806, and the building was dedicated in an incomplete state, in May, 1807—the first Methodist church in America, and probably in the world, provided with a steeple, a bell, and pews. Reference was made to the incorporation of the society in 1807, the body thus created remaining in legal possession of the church property until 1893; to the long pastorate of Daniel Webb, which by special arrangement extended over thirteen years, in two terms; to the organization of the Sunday-school, in 1827. The old First Church has given to Methodism Little Compton, 7 James Street, Middletown and Swedish, besides one granddaughter, Wakefield, the child of the Thames St. Church. Among the events in the later history of the church which were rapidly sketched were the renovation of the building in 1869; the building of the parsonage on Farewell Street in the early seventies; the revival in 1879; the burning of the edifice in December, 1881; the rebuilding and re-dedication of the church; and the liquidation of the mortgage indebtedness of \$6,500 in 1893-'95. Brief reference was made to the character and service of the long line of forty-two pastors of the church, many of whom have been men of mark in Methodism, and of whom fourteen are still living.

After a hymn had been sung, the roll of pastors was called by Mr. Chandler, and in answer to each name there arose those who had come into the church as members under that particular administration—sometimes only one or two still remaining, sometimes three or four or five, sometimes larger numbers. Addresses of reminiscence and congratulation were made by Rev. Micah J. Talbot, Rev. Daniel A. Whedon, Rev. George M. Hamlen, Rev. T. J. Everett, Rev. E. C. Bass, and Rev. J. H. Allen. In addition to these, Mrs. Margaret Aylsworth, of Providence, spoke briefly of her brother, Rev. Robert M. Hatfield, who was ordained in this church in

1848 and immediately appointed its pastor. George H. Lovejoy of this city represented his father, Rev. John Lovejoy, and Mr. T. T. Pitman spoke for Lucius D. Davis. Letters were also read from Rev. Henry S. White, Rev. Dudley P. Leavitt, Rev. Edgar M. Smith, and Rev. W. A. Luce; also from Thomas W. Tucker, of Neponset, Mass., son of Rev. Thomas W. Tucker, and from Mrs. L. A. Jillson, of Norwich, Conn., daughter of Rev. Joel Knight.

At 7.30 p. m. there was another large audience present. Miss Edna C. Tilley, of the First Baptist Church, played the organ prelude. Prayer

work Thou didst in their days, in the times of old;" and preached from it a historical discourse of great interest and force.

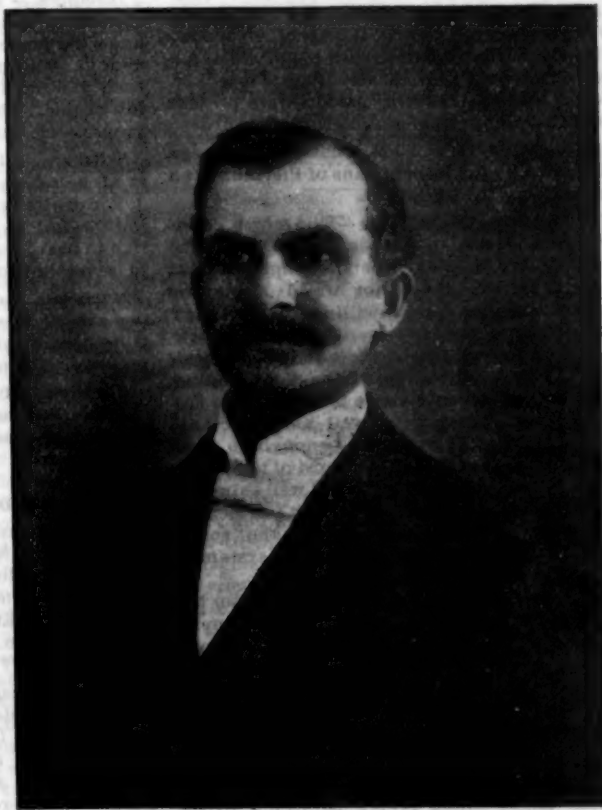
At the Sunday-school rally at 12.30 there was an unusually large attendance. The exercises were in charge of the superintendent, Mr. J. W. Horton, who made fitting and feeling reference to the death, the week before, of William S. Bates, long a member and for ten years secretary of the school. Mr. W. D. Bartley read a brief historical sketch of the school, and remarks were made by Rev. Dr. Upham, Rev. Mr. Hamlen, Rev. Dr. Bass and Rev. Mr. Chandler. When the pastor had finished his exhortation he suggested that a hymn be sung and those who wished to be Christians come forward and take him by the hand. The scene which followed will never be forgotten. Thirty men, women and children accepted the invitation. Others were deeply awakened, and before the week was over eight more yielded themselves to God.

At 7.30 p. m. Mr. James Hazard Wilson, of All Saints' Memorial, was at the organ, prayer was offered by Rev. G. M. Hamlen, and Rev. Dr. Bass, a former pastor, and now presiding elder of Providence District, preached from the text: "Delight thyself also in the Lord, and He shall give thee the desires of thy soul."

Sunday, Oct. 28, was the closing day of the celebration, and the opening day of the new century of the existence of First Church. At the morning hour the music was by the augmented double quartet. Prayer was offered by Rev. G. M. Hamlen. Rev. Israel Derrieks, of the Mount Zion African Methodist Episcopal Church, read the Scripture lesson, and the sermon was by Bishop Mallalien, who took his text from 1 Cor. 1: 9: "God is faithful." At the conclusion of the sermon the pastor called the roll of 34 names of those who were to be received into the church on probation. These came to the altar rail, and after a brief and sympathetic address of counsel and encouragement from the Bishop, were formally received into the church as probationers.

In the afternoon the audience was made up quite largely of young people, the service being in the nature of a rally by the Epworth Leagues and young people's societies of the island, which were well represented. Prayer was offered by Chaplain Cassard, and Rev. Dr. H. K. Carroll read the Scriptures. Addresses were made by Chaplain Cassard and by Bishop Mallalien. As he closed his remarks the Bishop asked the clergymen who were present to take places within the altar rail, and then invited the members of the young people's societies, the teachers in the Sunday-school, the official members of the church, and finally all present who were interested, to gather about the chancel and in front of the church. When all had come forward he led in an old-fashioned altar or consecration service, prayer being offered by Rev. Messrs. Cassard, Hamlen and Chandler and the Bishop, the service closing with the benediction by Chaplain Cassard.

At the closing service in the centennial series, in the evening, the sermon was by Dr. H. K. Carroll, corresponding secretary of the Missionary Society, who preached from the text Revelation 19: 12: "On His head were many crowns."



REV. THOMAS E. CHANDLER.

was offered by Rev. J. F. Cooper, of Taunton, a former pastor of the Middletown Church, and the sermon was by Rev. T. J. Everett, pastor in 1886, and now presiding elder of New Bedford District, from Esther 4: 14: "Who knoweth whether thou art come to the kingdom for such a time as this?" "Methodism's Opportunity" was the general theme.

Saturday, Oct. 20, at the musical service arranged by Dr. Frederick Bradley, organist of the church, there was the usual large and interested audience. The program, though not elaborate, was pleasing in quality and variety, and afforded an excellent conclusion to the week's exercises.

Sunday, Oct. 21, was the Centennial Day. It proved indeed the "great day of the feast"—one long to be remembered in the annals of the church. The weather was of the same bright and beautiful sort which had favored the celebration during the entire week. At 9.30 in the morning the opening service was held, in the form of an old-time love-feast, led by Presiding Elder Bass. The service was conducted in the old-fashioned way, with the distribution of the bread and water, prayer by Dr. Bass, the singing of hymns, and brief words of testimony. As the meeting marked the end of a hundred years in the life of the church, it was fitting that there should be an even hundred persons who should participate actively in the service. There was not space enough on the floor of the main audience room to accommodate the great congregation which assembled at the regular hour for service. For the first time in many years at a preaching service it was necessary to bring the galleries into use. There was no service at the Thames Street Church, that and the Middletown and Swedish churches uniting in the service. The music was by a double quartet choir. The introductory services were conducted by the pastor, Rev. Dr. Bass and Rev. C. H. Smith, and the sermon was by Rev. Samuel F. Upham, D. D., son of a former pastor, and professor in Drew Theological Seminary. Dr. Upham took as his text Psalm 44: 1: "We have heard with our ears, O God, our fathers have told us, what

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THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Concord District

South Columbia. — The presiding elder was unable to be at three of the north country appointments because of other matters that took his attention at that time. Rev. W. F. Ineson made the visit in his place. Rev. A. H. Drury is seeing a little fruit. One has been converted, and the claim is quite well up. All are very hopeful.

East Colebrook and East Columbia. — These two places we missed. The pastor reports the work very favorably. Benevolent collections are being taken, and the outlook is good.

Landaff's Centennial. — There have been one hundred years of Methodist preaching in old Landaff. Heroic and noble men have been here. It was fitting that such an event should have recognition. The pastor and quarterly conference agreed, and the committee planned for a week of service from Oct. 7 to 14. When the time came for the first service, and the brother planned for was unable to come, the Lord provided by sending Rev. C. J. Fowler, who preached a most vigorous sermon on his favorite theme, holiness. Monday evening was rainy, but a fair-sized audience was present to hear the presiding elder's address on the recent General Conference. Tuesday afternoon Rev. J. P. Frye spoke helpfully on a united people, and in the evening Rev. E. E. Reynolds preached an excellent sermon. Wednesday was historical day, when Rev. Irad Taggart read a paper full of interesting facts, carrying the company back over the old stamping-ground of the circuit-rider of one hundred years ago. A paper was also read from the pen of Dr. Daniel Dorchester, whose uncle, Laban Clark, was one of the preachers of the early part of the century. Rev. A. B. Russell read an interesting poem, that is to be preserved in the church records. Rev. William Warren was the preacher of the evening, his theme being, "Jesus Christ the same yesterday, today and forever." The pastor, Rev. Willis Holmes, in reporting it, says: "His words carried conviction to the hearts of the people." Thursday evening was given to the young people, and Rev. T. E. Cramer spoke on the topic, "I Want to Know," and illustrated it from the different departments of the Epworth League. Friday afternoon was given to a continuation of history, Rev. L. D. Bragg reading an excellent paper; and in the evening a good congregation listened to an able and helpful sermon by Dr. Robins. The reading of the memoirs of deceased pastors was down for Saturday, and Rev. J. W. Adams presented them. Such a paper as this is worthy of preservation, and will find a place in the records. Sunday was Old Folks' Day. Rev. J. W. Adams preached at the morning hour, taking as his subject "A Model Pair" — Zacharias and Elizabeth — from Luke 1:6. In the afternoon Rev. I. Taggart preached, and the Lord's Supper was administered. At the closing service Mr. Adams was again the preacher, his theme being, "How can Methodism be Made More Aggressive?"

While most of the week the weather was very rainy, the people attended well, and the results cannot be other than helpful. The pastor, writing of it, says: "It was a most helpful time, and all who attended were blessed." It will do good to the Methodism of this section. In planning and caring for this anniversary, Mr. Holmes has had the burden of his wife's very severe illness to carry. She has undergone a surgical operation which, it is hoped, will be beneficial.

Church Extension Collections. — It is very important, first, that all collections for this cause be taken at once; and, second, that they be sent immediately to the office of the Society at Philadelphia. Do not keep the money on hand, but send it without delay.

Plymouth. — The repairs are progressing well. The frescoing of the audience-room is a beautiful piece of work. Plans are being made for the reopening services that will occur some time in November. The matter is in the hands of a committee. Money for the repairs is coming in generously.

Weirs. — This little society is full of courage. Money is subscribed to pay all the bills for the year. They are anxious to provide the means to have a married man come to them next year

and give his entire time to that field. Mr. Dinmore preaches here Sunday afternoon, and comes up for one week-evening service.

Littleton. — A service of special interest was held here, covering four days. A century ago Jesse Lee was in this town, and probably preached here. It was the beginning of Methodist services. Soon after that, this became a part of the Landaff circuit. Rev. T. E. Cramer decided to observe the occasion. Hon. A. S. Batchelder, a prominent lawyer of the place, gave an address to the young people on Sunday evening on Jesse Lee, which was very much enjoyed. Mr. Batchelder is the son of a Methodist family, and greatly interested in local history. On Tuesday, W. F. Whitcheer, of Woodsville, who is running over with historical information, gave an address also upon Jesse Lee. Several of the neighboring pastors were present and preached afternoons and evenings.

Piermont. — Rev. A. M. Shattuck has been nominated by the Republicans of Piermont as a candidate for the legislature.

The Temperance Question. — The north country has a wide-awake temperance worker in the person of Rev. R. A. Caruthers, a Congregational pastor of Berlin. He is not afraid of man or devil on this matter; is willing to meet any rumrunner or opposing lawyer the State can produce; and knows the correctness of his position. At the last session of the Coos County court he had seventy cases to present to the grand jury. These were well authenticated, with abundance of evidence — enough to have convicted every man and put most of them into prison. To the surprise of all well-thinking people the grand jury returned only thirteen indictments. Wonder if it is not time that something was done with the grand jury system of the State!

By the way, the selectmen who look after the interests of Groveton, two of whom are members of our official board at that place, have made it warm for rumrunners there for some months. They have practically driven it either out of town or into such corners that it is both hard and unpopular to try to get it.

Forward Movement on Spiritual Lines. — This ought to be suggestive to every pastor. It is not only to follow along beaten paths, but to try new methods that men may be reached with the Gospel. If each pastor will secure the voluntary enlistment of a company who will pledge themselves to seek, by every reasonable means, the conversion of ten persons within the next fifteen months, and these persons will honestly and with consecration take hold of it, there is no doubt but there will be a religious awakening on every charge. The natural leader, to whom all look, is the pastor. If anything is attempted, he must be the man, full of courage, to be at the head. May be the time for the special meetings has not yet come; may be it is the best way to inaugurate the work. Find out after careful thought, good counsel, and earnest prayer. Then go at it with a will. Some have planned and are already working their plans. Some are formulating plans now. We fear there are some who are simply letting things take the "even tenor of their way," and have not a plan in thought. Let us get into line for conflict and victory. It is coming, and we might as well be where we can have a right to shout, as to borrow a little wind over the victory of some one else.

Special Revival Services have been held at Ashland. Rev. E. C. E. Dorion had the help of two or three of the neighboring pastors.

Mr. Hadley, of the Water Street Mission of New York, has been holding revival services with some of the churches in Concord.

Personal. — Those who knew Rev. A. C. Coult best will miss him most. He was a genial Christian man, and was the life of any social circle he might be in. Even after his eyesight was practically gone, he did not complain or show a down-hearted feeling, but was always cheerful. For many years he was treasurer of the Weirs Camp-meeting Association, and no man knew more of the details of this work than he did. There was a large debt when he came into office, but by his careful handling it was entirely canceled. A good man has been taken away.

Dover District

East Rochester. — Rev. M. T. Cilley will serve this church as pastor for the rest of the Conference year. He will occupy the parsonage, mak-

ing East Rochester his home for the winter. "The workmen fall, but the work goes on."

Smithtown. — Rev. Benson P. Wilkins, graduate of Boston University (1900), who has been supplying the pulpit for the most part during the summer, has been invited by the quarterly conference to serve the church for the remainder of the Conference year, and has accepted. Mr. Wilkins is a son of Rev. W. J. Wilkins, and grandson of Chaplain E. R. Wilkins. We hope the name of Wilkins may be found on the New Hampshire Conference roll for many years to come.

Hampton. — Four candidates were baptized by the pastor — one of them in the Atlantic — Oct. 7, and 6 were received into full membership in the church. The pastor, Rev. J. N. Bradford, has been presented with a very fine roll-top desk by his people. The general work of the church is progressing finely.

Salisbury. — Karl, son of Rev. C. W. Taylor, is at home, and fully restored to health. Dr. J. F. Spaulding is a very busy man in his profession, but he likes to preach, and the people like to hear him. He has rendered good service in several of our churches during the summer.

Haverhill, Mass. — Our three churches are being greatly blessed by the labors of Rev. Ralph Gillam, evangelist. The meetings are now in progress. Definite results will be reported later.

Kingston. — There is a deep spirituality in the church. The pastor, Rev. Mark Tisdale, is hard at work and happy. One soul recently found the Saviour.

EMERSON.

Manchester District

Church Extension Collection. — Will the brethren of the Conference, and especially on Manchester District, please take the Church Extension collection at once, and send it to headquarters at Philadelphia, so as to help Trinity Church, Manchester, obtain their desired donation?

West Swanzey. — This church, Rev. Wm. Thompson, pastor, is meeting with a good degree of prosperity. Large congregations and excellent meetings are reported. The missionary collection this year is fifty per cent. over last year's. One person was recently received into

A ROAST

On Temperance People

A little woman out in Tower Hill, Illinois, criticises the temperance people in a letter containing the following. "It is amusing to see some stanch temperance people who would as soon be caught stealing a horse as to be seen going into a saloon, that are tied down, hard and fast, to their coffee cups as much as an old whiskey sot is to his morning dram. They give the same excuse that the old sot does, they act the same way, the habit is just as fixed. Their dram does not as quickly intoxicate, but its steady use just as surely breaks down the nervous system and ruins them physically and mentally, frequently setting up some fixed form of chronic disease.

"Consistency, thou art a jewel, just as much today as of old. Either break away from your slavery — tea, coffee, or any other pernicious habit you may have — or quit preaching to others. I know what I am talking about, for I was a coffee slave for a time and can speak truthfully of its effects. It almost ruined my nervous system, caused constipation, headaches, and sleeplessness. I suppose if I had drank enough at one time to make me entirely drunk, I might have felt easier.

"Finally the stuff began to cause coughing after my meals; then I concluded to part company with the demon, and at once, upon the advice of some friends, took up Postum Food Coffee. The change was marvelous. I passed from an invalid to a healthy person in a very short time. I had quit a drug and taken up a strong, powerful, nourishing food in liquid form, and owe my present health to Postum Food Coffee." Name will be furnished by Postum Cereal Co., Ltd., Battle Creek, Mich.

full connection from probation. The finances are in excellent condition.

Mariboro.—This is one of the churches which has not forgotten the Twentieth Century Thank Offering, and is moving now in the line of improvements on church and parsonage property. At the same time they have commenced to lift the old debt which, they all feel certain, will be accomplished by the close of the Conference year. The missionary collection this year is 33 per cent. over that of last year. The pastor, Rev. Wm. Thompson, has commenced a series of Sunday evening sermons on "Bible Characters as Types of Christ," which will no doubt be helpful and inspiring. The pastor is greeted with a good congregation every Sunday.

Fitzwilliam and Richmond.—These churches, though not financially strong, have already overpaid the pastor to date. This is the result of a thorough and early canvass on the part of the financial agent. If our churches generally would follow this example, it would be much better for all parties concerned. All lines of work in these churches are moving along nicely. Rev. Guy Roberts is the popular pastor.

Somersworth.—Among the many interesting days in the history of High St. Church none will go on record as excelling Sunday, Oct. 21. The Epworth League and Sunday-school assisted the pastor in arranging for special services. Invitations were sent to all members of the church and congregation. At the morning service the elderly people were considered the special guests, the sending of carriages enabling many strangers to attend. The pastor, Rev. G. N. Dorr, preached an able sermon from the text, "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff" (1 Sam. 30: 24). After an absence of some years, Mrs. Sarah Chadwick reunited by letter with this her old church home. The Sunday-school hour was devoted to rally exercises, a special feature being brief addresses by some of the Sunday-school scholars of other years. Conspicuous among these was that of Mrs. Charles Horne, familiarly known as "Aunt Polly," now in her 94th year. Her reminiscences of the early days were greatly enjoyed. The evening service was conducted by the Epworth League. Yearly reports were given by the retiring officers, after which impressive installation services were

conducted by the pastor. The services of the entire day were inspiring alike to old and young.

Winchester.—The Epworth League of this church observed Wednesday, Oct. 17, as Old Folks' Day. Exercises commenced at 8 p. m. with a love-feast conducted by Rev. J. W. Adams, of Methuen, Mass., a former pastor. A good audience, mostly of old people, was present, and the meeting was very helpful and blessed. At 5 o'clock the League served an excellent supper to over fifty people who had passed the sixtieth milestone in years. The remainder of the evening was taken up with a choice musical program and a time of general fellowship and rejoicing. The old people are unanimous in their testimony that it was one of the most blessed times of their late years. This League is also pushing for a large number of Epworth Herald subscribers, nine new names having already been procured. Rev. N. D. Bigelow is pastor.

MAINE CONFERENCE

Portland District

Old Orchard.—Recently, 3 members have been received from probation and 1 by letter. At Saco Ferry new horse-sheds are erected, which ought to increase the attendance on stormy Sabbaths. Other repairs and improvements are contemplated. A large number of young men and women at the Lord's table was an inspiring sight at the second quarterly meeting.

West Scarborough.—Rev. J. A. Ford and wife made a very pleasant reception for the presiding elder and wife by inviting the official members and their husbands, or wives, to supper at the parsonage on the occasion of the second quarterly conference. Every member but two was present, and one of the two is away at school. It was a very pleasant and profitable gathering. About two-thirds of those present have joined the church within six years, several of them through the efforts of a former pastor, Rev. J. W. Lewis. The revival spirit continues unabated. Three have been received from probation recently, and several others are to follow soon. The pastor's salary is kept settled up to date and all other bills paid. This is due largely to the good management of a model treasurer, H. M. Waterhouse. Instalments of the parsonage debt are paid promptly every year. This is now one of the most desirable of the smaller appointments on this district. The parsonage has few equals even in the cities, and the people are loyal to their pastors.

South Portland, First Church.—Recently 8 persons have been received into full membership from probation and 2 by letter. The pastor, Rev. F. A. Leitch, is preaching and planning for revival. The Sunday-school and Epworth League are in a prosperous condition.

Ministerial Association.—The fall meeting was held at Chestnut St. Church, Thursday, Oct. 25. There were 43 preachers present, including 27 pastors out of the 36 on this district. Fourteen of them were present at the opening service. There was a strong spiritual undercurrent in all the services. An altar service was held, when there was earnest pleading for a baptism of the Holy Spirit. Papers upon the conversion and training of children awakened much interest and discussion. The prevailing opinion seemed to be that the great work of the pastor and parents is to train up children in the church rather than to let them stray out to be recalled by revival efforts. A very valuable paper upon this topic was read by Rev. J. H. Puffer, of South Biddeford. Rev. E. C. Strout effectively read a well-written paper on "The Bible's Ten Chapters containing the Best Spiritual Food." It is worthy of a place in some of our church papers on the devotional page. Rev. O. S. Pillsbury advocated old-time Gospel-preaching as best adapted to these new times when all forms of worldliness are sapping the life of the church. Rev. J. H. Roberts says that preachers ought to have little to do with church finances except in cultivating the benevolent spirit. Prof. H. G. Mitchell gave a very instructive address upon "The Minister and the New Bible." There was very little adverse criticism of the paper. In the evening a large audience enjoyed a very suggestive address by Chancellor J. R. Day, of Syracuse University, upon "The New Christian." He said that the present age demands Christians of piety, common-sense, courage and brains. The delegates were

hospitably entertained by the Methodists of Portland. The experiment of holding the sessions of the Association at Portland as a central point has proven successful.

Kennebunk.—The revival has begun at Kennebunk. On Sabbath afternoon, Oct. 21, two asked for prayers, one more came in the evening, and two on Monday night. The regular prayer-meeting had double its usual attendance, and a deep interest was manifested. E. O. T.

Augusta District

North Anson.—The pastor, Rev. H. S. Ryder, is attending Colby College at Waterville, and also looking after the interests of his charge. He goes on Monday and returns on Saturday, and holds a class-meeting in the evening. This quarter 2 have been taken on probation, 5 baptized, and 9 received in full connection. Four have said, "Pray for me." On parsonage debt \$104 has been pledged. The pastor's salary and presiding elder's claim are paid to date. This church is small in numbers, but great in faith and courage. Perfect harmony prevails.

Madison.—Rev. S. E. Leech is in labors abundant. Church building and church work go on together. Several conversions have occurred this quarter, 3 adults and 1 infant have been baptized, 2 have been received in full connection from probation, 7 by letter, and 1 taken on probation. The pastor's salary is well along and the presiding elder's claim is paid in full—the first instance of the kind on the district. The new church is nearing completion, which will cost about \$7,000 when finished. The pastor and church are one in the work. Money-raising for a new church does not hinder money-getting



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for current expenses with this people. They are hopeful, cheerful, and faithful. It is delightful to see the harmony that prevails. Mr. Leech is deservedly popular with the people, not only in our church, but throughout the town. He expects to have the edifice ready for dedication the last of November or the first of December.

Solon.—This is a very pleasant charge to serve—so Rev. Thomas Whiteside and family say. All is moving very well at this point. Finances are well in hand and religious interest is growing. Mr. Whiteside is contemplating special services soon, and the church is praying for an outpouring of the Holy Spirit. Some repairs are being made, and the church is being painted. Take it all in all, things are very hopeful. The recent visit of the presiding elder to this charge was very pleasant. He found the pastor and family, with some twenty-five of his people, in a farm-house about three miles away at a dinner which was under the supervision of the Ladies' Aid Society. It was a real old-fashioned baked-bean dinner, and a royal good time was enjoyed.

Miscellaneous.—Suffer a word in behalf of our new Discipline. Will the pastors call the attention of their people to the importance of having a new Discipline? They cost but little, and every family should have one, at least. I am certain that a large percentage of the officials do not have this book of our church law. In this book the class-leader, Sunday-school superintendent, trustees, local preachers, exhorters, Epworth League presidents, committees, and all who hold positions in the church, will find their duties stated, and how to perform them. Ask your pastor for a new Discipline. C. A. S.

Lewiston District

Bath, Beacon Street.—Rev. J. E. C. Sawyer, D. D., preached to his old friends here on the morning of Oct. 21, and assisted in the evening service. He has not missed preaching here once a year since he left in 1889; or at least not many times. The pastor, Rev. W. P. Merrill, is having a successful and pleasant pastorate. Excellent congregations, good social meetings, a good Sunday-school, and a good Epworth League, are features of the work.

Ministerial Association.—The Association held at West Paris, Oct. 22-24, was generally pronounced "the best yet." All but one to whom parts were assigned were present with papers of exceptionally high grade on live and practical themes. The discussions were very sprightly, able and helpful. Excellent sermons were preached by Rev. Messrs. Eldridge and Phelan, and after each the presiding elder conducted an altar service. The devotional services were remarkably brotherly and spiritual. Rev. R. A. Rich had been very thoughtful in his preparations; the church was finely decorated; the hospitality of the people was generous and cheerful. Rev. Messrs. Fickett, Phelan, and the presiding elder represented ZION'S HERALD. Sixteen preachers were present, some of them coming long distances in their carriages.

Auburn.—The Auburn churches, at the suggestion of Rev. C. S. Cummings, have formed a Church Confederation. Its organization is thorough and yet simple, and the work seems entirely feasible. Its aim is to see that none of the people are neglected. Mr. Cummings is also president of the Social Settlement located in Lewiston, and its work is carried on by the good people of the twin cities. It has great promise of good. This pastor by no means neglects his own parish; comparatively few pastors make as many calls. The church is having frequent accessions.

Personal.—We enjoyed very much meeting our old friend, Rev. Dr. J. E. C. Sawyer, in Bath. The years rest upon him lightly, and his face has the expression that is only seen when the thoughtfulness of the scholar is blended with the sweetness of the saint. His yearly visits are anticipated with pleasure and remembered with gratitude.

Hon. Charles Davenport, of Bath, attends services morning and evening, and daily goes to his business with his life-long regularity and punctuality. He is 91 years old. He voted in the recent election for the seventieth time.

The death of Mrs. J. B. Pinkham, of Harpswell, makes a great vacancy in the home and in the church. This has been the home of the itinerant for many years. A. S. L.

VERMONT CONFERENCE

Montpelier District

Bondville.—Pastor Currier is holding nightly revival meetings in an out-district where weekly meetings have been held during the past season.


Brattleboro.—The auditorium is a perfect gem. The frescoing is in dainty colors which blend together in perfect taste, and the room is brilliantly illuminated with the new electric lights. Rev. R. F. Lowe preaches at Vernon each Sabbath, and contemplates holding some week-evening meetings there, with the aid of the League.

Copperfield.—In the absence of Pastor Baker in Boston, Mrs. Baker occupied the pulpit, preaching a most acceptable sermon. The exterior of our church edifice here has been

shingled and painted, and fresh paint and paper have greatly improved the interior. In these improvements Mr. Westinghouse bore a generous part, the members at Copperfield doing their full share, however. All bills are paid to date, and prosperity prevails.

Granville.—Miss Millie Martin, the deaconess working here, is proving the right person in the right place. The pastor writes that the people have fallen in love with her, and that he expects to follow up her work with a series of revival meetings this month.

Hartland.—Montpelier District is fortunate in having so efficient a secretary in the person of Rev. Arthur C. Dennett, the pastor of this church. His recent report brought forth the commendation from Chicago that it was the best and most satisfactory report which had ever come to the central office since it was established. This is high praise indeed. Will

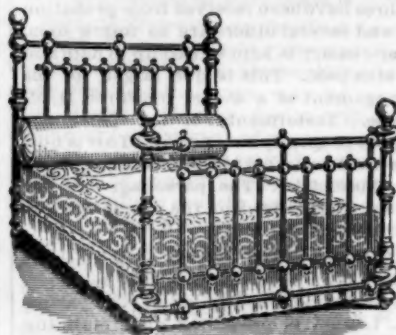


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all those to whom it has been sent kindly heed the suggestions in the circular letter just issued by Mr. Dennett? Mr. Hadley, the exhorter at this place, is doing most excellent work in holding out-district meetings, and is a great help in spiritual lines.

Montpelier.—The attendance at the Seminary is larger this term than for some years past, and the class of new students is especially thoughtful and mature. Principal Newton has things well in hand, and a most prosperous year may be anticipated. The advantage of being able to attend some of the sessions of the Legislature is no small good to the pupils.

Northfield.—Mr. Harold B. Converse, our local preacher here, has been holding meetings at the "Four Corners," a place four miles from the village. The attendance has been most excellent, five have started in the Christian life, and the interest is deepening. This is a most valuable work, especially as most of the people in this community are so far from the village that they seldom attend church.

Perkinsville.—Evangelist Johnson has decided to come to this place to reside, at least for the pre-ent. The revival meetings which he has conducted at this place and Amsden have been of deep interest and much profit. Quite a number have entered the service of Christ.

Pittsfield.—Two others have been received from probation into full membership. Rev. M. B. Parounagian very acceptably officiated at a preaching and sacramental service at Gaysville and Bethel Lympus in the absence of the presiding elder, who was detained by illness.

Proctorsville.—Mrs. McKenzie, the wife of the pastor, has started a Junior League of fifty members. This organization seems a good deal like Minerva who sprang full-orbed from the brain of Jove—full-sized at birth. We venture the assertion, however, that it will yet grow in both numbers and usefulness. Rev. R. C. T. McKenzie is soon to hold some revival meetings in an out-district where Sunday services have been regularly maintained for some time past.

Ludlow.—The new vestry is completed and has been formally opened, a very successful social being held on the occasion. Among the features was the bringing of the dollars which the ladies had earned, as their part toward the project, and the reading of a poem by Mrs. Davenport telling of the ingenious methods by means of which the money was earned. Great credit is due to Mrs. Dr. Meacham for her management of the affair.

Putney.—The repairs on the church are pro-

gressing satisfactorily, and the work will be completed some time in November. When the workmen are through, the interior will be entirely changed in appearance, and will be most attractive. On the whole, Methodism is more than holding its own in Putney.

Springfield.—The centennial of this church was duly observed, and was an occasion of great interest. Addresses were given by Revs. Charles F. Partridge, of Windsor, William H. White, of Brownsville, Charles M. Charlton, of Perkinsville, Mr. Randall, of the local League, Rev. William E. Douglass, of Windsor, and the presiding elder. In point of interest the feature of the occasion was the history of the society by Miss Luthera Whitney of the local church. A centennial sermon was preached by Dr. Rowland on the Sunday following the anniversary, and a farewell reception was given him and his wife on the Saturday preceding the sermon. He and his family started on Monday for their new home in Oregon, to which place they will be followed by the best wishes and prayers of many friends. The new pastor, Rev. Dr. Peart, of Oregon, is expected to occupy the pulpit for the first time, Oct. 28.

Union Village.—The coming session of the Preachers' Meeting will be held at this place, and a profitable time is expected, the meeting being opened on Monday night, Oct. 20, with an illustrated lecture on Palestine by Rev. A. C. Dennett.

West Berlin.—Eighteen of the probationers taken last Conference year have been received into full membership, and others are expected to come in later. Eight new probationers have been received, these all coming as the result of the ordinary services, supplemented by personal work by Pastor Wells and others. Some of these cases are remarkable conversions. This accession of eight new probationers is specially worthy of note from the reason that there was a large revival last year, and so many churches think it to be the regulation thing to incubate for about a dozen years after such a supreme effort. But no church will incubate under the ministry of Rev. E. E. Wells.

Weston.—This place is also served by a Mr. Wells, although he and the pastor at West Berlin are not related, the one at West Berlin being Edward E., and the one at Weston, Oscar B. They are a good pair. The brother at Weston is following up the Gillam revival meetings with cottage meetings, at which new converts are made and the old ones strengthened.

Wilder and Lewiston.—Rev. M. H. Smith, the

pastor, has invited Rev. F. W. Lewis, of Bellow Falls, to come up and take the missionary collection, he being an expert in such matters. Mr. Porter, of Hanover, is holding out-district week evening and Sunday services in a remote section of Norwich, with growing interest.

Windsor.—Rev. S. H. Tucker, an esteemed local preacher who had done good work in the Vermont Conference, but who had been living for a short time past at Cornish Flats, N. H., just across the river from this place, has passed to his reward. Mr. Tucker was a good and true man, and left behind sheaves which will ultimately be stars in the crown of his rejoicing.

Our New Senator.—There is general rejoicing among our people over the deserved promotion of one of our number in the election to the United States Senate, by a substantial majority, of Hon. William P. Dillingham, of Montpelier. Most worthily will he wear the new honors, and the prestige of Vermont through Edmunds and Morrill will be maintained under his incumbency. RETLAW.

N. E. SOUTHERN CONFERENCE

Providence District

Newport, Thames St.—The October meeting of the Providence District Preachers' Association was held here on the 29th and 30th of the month, and was very well attended by the ministers. Everything that a generous people could do to make their guests feel welcome and comfortable was done by the pastor, Rev. C. Harley Smith, and his alert people. It was besides an unusually profitable program which was provided by the executive committee of the district, and the discussions seemed to have a special interest to the members. The devotional exercises were conducted by men appointed in advance of the meeting, and proved to be of unusual interest. The papers dealt especially with subjects fruitful in suggestions to ministers. Rev. Everett S. Hammond, of Portsmouth, R. I., was present and made a statement in reference to his leaving his appointment and going out to California to care for his aged father. He regretted the necessity of leaving his work here, and thought it might not be permanent. He stated that in view of the circumstances, which he gave at some length, he should ask for a supernumerary relation in the spring, and hoped the brethren would not forget him and that they would grant his request. A resolution was passed in which the district meeting expressed its high appreciation of Mr. Hammond and desire for his success. It was the sense of the

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meeting, also, that his request should be granted.

East Greenwich Academy.—Very helpful reports come from this work, and without doubt it may be stated that the institution is in a very good condition under the present management. There are 170 scholars enrolled, and the number promises to increase still more. A very gracious spirit of revival is apparent among the students, most of which is due to their own initiative. They are holding noonday prayer-meetings with excellent results. Rev. W. D. Wilkinson has helped to some extent, and his service has been esteemed as valuable indeed. The principal, Rev. Ambrie Field, is abundant in labors and an executive of ability. The new building, which is greatly needed, will not be available this year, but it is ardently hoped by the faculty and directors as well that the plans of the principal will find such an endorsement that it will be a fact on the campus next year. To bring about such a result a few more persons with consecrated means should communicate with the principal. It should not be forgotten that Bishop Mallalien saved this school at the crisis, and has not yet ceased his splendid endeavors to establish it on a firm financial basis.

Providence, Tabernacle Church.—Rev. R. C. Grose, the pastor, has resigned his pastorate here with the consent of Bishop Mallalien, and has been transferred to India by Bishop Thornburn. He is under appointment by the Missionary Board at New York for work in Hyderabad. Mr. Grose leaves here very much to the apparent disadvantage of this work. He has built up a large interest in the short time he has had charge, and regret is universal in the loss of such an active and efficient worker. The good wishes of his brethren in the ministry go with him to his distant field. He sails about the middle of November.

Providence, St. Paul's Church.—Although a stormy day, the Sunday-school rally on Oct. 14 proved very successful. The attendance was 223, and the collection amounted to \$21.02. In the morning the pastor, Rev. J. A. L. Rich, D. D., spoke on "The Inspiration of Childhood." The concert in the evening was very interesting. The church auditorium and lecture-room have been carpeted with the best quality of carpet,

and the expense has all been met. The Rally Day exercises were thus made a deal brighter by the change. Mr. Rich has begun on the debt on the church which has long burdened the society. The amount of the debt is \$5,700 and the interest paid on it now amounts to \$4,000—a burden indeed for the past twelve years. Dr. Rich is to be congratulated on his courage in undertaking the matter, and the people are to be congratulated that he has already secured over \$1,000 in reliable subscriptions. May the good work not cease until success comes. The presiding elder, Dr. Bass, is pushing the interests of the churches on the district in every direction, chiefly, however, in these two—canceling debts and converting men. In this connection it may be said that the spiritual work on the district is in advance of last year, and that was the best year of this administration.

Providence, Trinity-Union Church.—Oct. 14 was a great day in this large church. Morning and evening and at Sunday-school the congregations were large despite the unpleasant weather. In the morning there was special music, and the pastor, Rev. A. J. Coultas, preached on "A Divine Trysting Place." The quartet in the evening was assisted by a large chorus of young people. Addresses were delivered by several prominent workers, representing the different fields of work in the church. At the Sunday-school rally the pastor and the superintendent, G. W. Smith, gave interesting addresses. It was a day of unusual interest.

Pawtucket, Thomson Church.—Rev. W. L. Hood, the pastor, is publishing a little manual of the churches in this city and Central Falls. There will be cuts of churches and pastors, and a directory of the officiating, services, etc., and each denomination will be preceded by a brief history of its founding in the city.

Providence, Italian Mission.—An educated and very bright Italian worker has come into this field, which is practically under the care of Rev. J. O. Randall, who takes a large and intelligent interest in this phase of city evangelization. The new missionary is having access to the Italian people of influence and standing, which is a very hopeful sign in this difficult problem. The Roman Catholic Church, also, has just placed an Italian missionary in the field, who is following the new Methodist worker so closely it might almost be taken as a compliment to the latter's efficiency. Mr. Randall is giving much thought and time to the mission, and it is proving a profitable thing for the city evangelization board. Mr. Randall is pastor of Broadway Church in this city.

KARL.

Brockton and Vicinity.

Hingham.—The Epworth League social held on a recent Wednesday proved to be both a farewell service and the celebration of the fifth wedding anniversary of the pastor and wife, Rev. and Mrs. H. T. Robinson. Mr. J. F. Clifford made an address on behalf of the entertainment committee, and presented to each a souvenir bucket, lettered in gold, "Hingham, Aug. 15, 1900." But not until reaching home did the pastor and wife know the full significance of the buckets. Within each was found a generous sum of money as further token of the affection of the people. At the close of an interesting program Rev. and Mrs. Walter Agnew, the new pastor and wife, were called to the platform, and retiring and incoming pastors took the hands of a loyal people.

Stoughton.—Luther M. Beale, the son of Rev. S. M. Beale, has received \$25 in gold for the best general improvement in work done in the public schools of this term. Thursday, Oct. 11, at a "harvest rally," \$85 was raised, although not a thing was bought or sold. The people made a free-will offering. During the evening Mrs. Walter P. Gardner gave a delightful address on a "Trip across the Continent."

Whitman.—Oct. 7 was Old Folks' day. In spite of a rainy day a large audience gathered. The singing, under the direction of Chorister Cook, was an inspiration to the old people. The pastor preached on "The Beauty of Old Men."

Plymouth.—This charge and the New England Southern Conference have been deprived of two efficient workers in the removal of Mr. and Mrs. R. S. Douglass to Auburndale, Mass.

Brockton, Franklin Church.—The address of "Father" Philip Reynolds at the corner-stone

laying of the new Central Church deserves separate and special mention. As he stood in the presence of that great audience he looked like a patriarch and talked like a prophet. Central Church owes more to Father Reynolds than to any other one man. He recalled the time when there were but three churches in the city. He had watched Brockton's progress and attributed its present position, to a great extent, to the influence of the churches. Father Reynolds is now eighty years of age, but his clear-toned voice and strong thought indicate that both his physical and mental powers are unimpaired.

Campello, South Street.—Wednesday evening, Oct. 24, more than two hundred people sat down to a venison supper. Everybody knew that

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It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges: they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

R.I.P.A.N.S.

The baby, crowing in its mother's arms,
The child, upgrowing and attending school,
The blushing maiden with her many charms
Are benefited by a Ripans Tabule.
The matron in her sturdy prime of life,
The weak old lady with the trembling hands,
Whenever indigestion's pains are rife,
Find equal benefit in these R-I-P-A-N-S.

WANTED.—A case of bad health that R-I-P-A-N-S will not benefit. They banish pain and prolong life. One gives relief. Note the word R-I-P-A-N-S on the package and accept no substitute. R-I-P-A-N-S 10 for 5 cents may be had at any drug store. Ten samples and one thousand testimonials will be mailed to any address for 5 cents, forwarded to the Ripans Chemical Co., No. 19 Spruce St., New York.

Destroy the Germs; Cure the Disease!



Sent on Three Days' Trial
FREE.

CURES CATARRH,

Colds, Pains and Roaring in the Head, Partial Deafness, Hay Fever, Bronchitis, Sore Throat, Headache, and all Diseases of the Air Passages.

E. J. Worst's Catarrh Inhaler

is the only instrument that will give you immediate relief and perfect satisfaction as a cure for CATARRH and all similar diseases.

Make no mistake now that the season of the year is here for these ailments.

SPECIAL OFFER.

For a short time I will mail to any reader, naming this paper, one of my new Scientific Catarrh Inhalers, with medicine for one year, on three days' trial, free. If it gives satisfaction, send me \$1.00, if not, return it after three days' trial. Could any proposition be fairer?

E. J. WORST, 478 Main St., Ashland, Ohio.

Not Sold by Druggists. AGENTS WANTED.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use
in time. Sold by druggists.
CONSUMPTION

Rev. H. B. Cady, the beloved pastor, had returned from the Maine woods. The supper was complete in every respect. The vestry was beautifully decorated. Speech-making and music followed the supper. Mr. Cady, Orvis Randall, Rufus E. Tilton, Fred M. Wade and Andrew Randall described the incidents of the trip to Maine and the scenery of the country through which they hunted, and related many stories greatly to the delectation of the assembled company.

Swedish Emanuel, Campello.—Oct. 24, the monthly district ministerial conference of Swedish ministers was held at the home of Rev. Charles Samuelson. The clergymen met at 8 o'clock and spent an hour in conference discussing matters in relation to their own charges. The rest of the afternoon was passed in a social way, dinner being served at 6 o'clock by Mrs. Samuelson, assisted by her daughter Alma.

Brockton Heights.—Miss Mabel Allen, of Early, Ia., for the past six years a missionary in China, has recently been a guest of Rev. and Mrs. A. A. Mason. She was formerly a neighbor of Mrs. Mason in the West. Miss Allen occupied Mr. Mason's pulpit Sunday, Nov. 4.

G. E. B.

New Bedford District

Ministerial Association.—The fall meeting was held with the church at East Wareham, Rev. W. H. Butler, pastor, beginning Monday, Oct. 8. The papers of the afternoon were by Revs. L. M. Flocken and N. C. Alger. "The Hardening of Pharaoh's Heart" was considered exegetically by the former, and "The Bible and the Spade" in an interesting essay by the latter. At the evening service Rev. S. F. Johnson, of Bourne, preached a spiritual and helpful sermon from 1 Cor. 15: 57. On Tuesday morning Rev. E. W. Goodier gave a comprehensive review of Prof. Geo. A. Coe's new book, "The Spiritual Life," and Dr. Benton, of First Church, Fall River, gave a helpful paper setting forth the possibilities the pastor has with his young people. The afternoon was devoted to a paper on "Spiritual Leadership in the Church," by Rev. S. E. Ellis, which was followed by an address by the presiding elder under the general head of the "District Hour." In spite of the severe storm of the evening, a congregation, whose numbers were a flattering testimonial to the speaker, gathered to hear Prof. C. W. Rishell, of Boston University, who spoke, to the delight and profit of his hearers, on "Why I Believe in Inspiration." Rev. Ambrie Field, principal of East Greenwich Academy, was present during the session and gave very encouraging reports concerning that institution.

The hospitality of the people was of the true Methodist order. The spacious dining-room of Mrs. Charity Covil, as well as the entire house, was at the disposal of the preachers. Every man who was to appear on the program was present at the appointed hour. The entire session was one of interest.

Fall River, First Church.—The work here is moving steadily forward under the able leadership of Rev. S. O. Benton, D. D. Thirty-five young people have of late accepted Christ, many of them in the evangelistic service held at the close of the Sunday-school. It has been the plan to make the Sunday set apart for quarterly review an evangelistic service. These features have been repeated at intervals as the occasion seemed fitting, with blessed results. In view of these facts, which were developed later, Dr. Benton's paper at the Preachers' Meeting was especially pertinent. Why would not this plan work in other churches?

South Somerset.—Rev. J. E. Thomas is holding this important suburb of Fall River. The work is in good condition. Mrs. Thomas is enjoying a vacation at her home in Cincinnati.

Taunton, Tremont Street.—Rev. Edgar Jones, who has been supplying here, has taken work in the Morgan Chapel Institutional Church, Boston. Rev. W. A. Haggerty, of the West Virginia Conference, who is attending the School of Theology, has been appointed as supply.

Bryantville.—This charge, left vacant by the appointment of Rev. C. H. Walter to the Orphanage at Barre, is supplied by Rev. R. L. Phinney, of the Northwest Iowa Conference.

Fairhaven.—On Sept. 2, 7 were received from probation. Sept. 30 was Sunday-school Rally Day. There were 236 present. The collection,

which was for missions, was \$15.31. Oct. 18, a church roll-call and reunion of members and friends was held in the banquet room of the Town Hall. All the appointments were splendid. Of the 186 names called, 90 members were present and responded. Many of the older members were there. Rev. W. L. Hood, a former pastor, was the speaker of the evening. He was listened to with much pleasure by his old parishioners.

L. S.

EAST MAINE CONFERENCE

Rockland District

Rockport.—This charge is surely in the ascendant. Repairs have been going on this quarter also, and our property here under the fine management of Pastor Gray is in excellent condition. All claims are paid up to date. Would that every charge in the Conference would follow the example! This is the only

HOW WEAK CHILDREN ARE MADE STRONG, VIGOROUS AND WELL



Mr. and Mrs. Thomas Hallows, of Peckham St., Globe Village, Fall River, Mass., have cause to thank Dr. Greene's Nervura for restoring to health, and probably preserving the life of their little son. Almost from infancy Everett Hallows was troubled with indigestion and nervous troubles, and nothing seemed to help him. Finally Dr. Greene's Nervura was recommended and tried with success. A few bottles were sufficient to effect a cure, and to-day the little one is enjoying the best of health. By the use of Dr. Greene's Nervura the sickly child was transformed into a happy, hearty, robust boy.

Dr. Greene's Nervura

for the Blood and Nerves

Thousands of other children can thank Dr. Greene and his wonderful remedy for the strength and health they enjoy. Children to whom it is given have less sickness, better health, better growth, and longer and more vigorous lives. Parents should realize that it is their duty to give it to every child who is not in perfect health. There are no diseases more dreaded by parents than fits, epilepsy, and St. Vitus' dance. Yet no child would be troubled by them if Dr. Greene's Nervura were given when the first symptoms appear.

Charles L. McBay, a highly esteemed police officer, who resides at 14 Myrtle St., New Bedford, Mass., says:

"About two years ago my little daughter became run down in health and suffered from St. Vitus' dance. Soon after she was prostrated by rheumatism, which severely affected her low limbs.

"After trying various remedies without obtaining relief, she began taking Dr. Greene's Nervura blood and nerve remedy, and experienced immediate benefit. She continued its use, and after taking five bottles her rheumatism was practically cured. Her appetite returned, her pains disappeared, she was again able to walk without lameness, her general health was restored, and she was able to attend school and to play like other children."

Dr. Greene's Nervura, blood and nerve remedy, is the prescription and discovery of the well-known Dr. Greene, of 34 Temple Place, Boston, Mass., who is the most successful specialist in curing all forms of nervous and chronic complaints, and he can be consulted in any case, free of charge, personally or by letter.

right way. Any other way causes discomfort and embarrassment. The benevolences are well in hand, and the fall campaign promises good results. On a recent Sunday 2 were baptized by the presiding elder, 2 were received on probation, and 4 into full membership by the pastor, during the morning service. It was a red-letter day for Rockport. All services are largely attended and well sustained. Much more could be said of the aggressive prosperity of this church.

Camden.—The new pastor, Rev. George M. Bailey, is making a large place for himself in the hearts of the people. Congregations have largely increased. A quiet enthusiasm prevails. The outlook is most encouraging. The social services are growing in attendance and interest. The class-meeting, under the leadership of Sister H. M. Dunton, has taken strides forward. The Epworth League, led by President Dickens, is finely active, and demonstrates that the League may be a power for practical good in the church.

T. F. J.

Bucksport District

Eastport.—On Sunday, Oct. 28, the church at this place, which had been undergoing substantial repairs, was reopened with an able and impressive sermon by Rev. E. M. Taylor, D. D., of Cambridge, Mass. Eighteen hundred dollars had been expended in improving and beautifying this church, the payment of which is substantially provided for. The pastor, Rev. C. T. Coombs, is very popular in the city, and preaches to large congregations.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—Rollin Lynde Hart delivered a unique, brilliant, and informational address upon "Rural New England," which was so highly appreciated that he was heartily requested to address the meeting again on the remedial agents needed for the regeneration of the rural town.

Cambridge District

First Church, Somerville.—As the first fruits of the revival services recently held at this church, the pastor, Rev. G. S. Butters, received 20 on probation last Sunday morning.

W.

Springfield District

Preachers' Meeting.—On Oct. 22 Rev. John Mason presented a thoughtful essay on the subject, "Sacrifice in the Old Testament." The plan pursued in this meeting of having a program for the year mapped out in advance, secures thoughtful essays, which make it worth while to take pains to be present. There is a brotherliness, too, among those who come, which perhaps would scarcely be found in the same degree if the meeting were much larger.

Springfield, Trinity Church.—Oct. 14 was observed as Old Folks' Day. In the morning Rev. A. C. Skinner preached from Deut. 33: 27: "The eternal God is thy refuge." Dr. S. F. Upham was present and conducted the opening services. In the evening the pastor preached to young people on the subject, "Is the Young Man Safe?" The Sunday-school had five new scholars on Oct. 7, with a total attendance of 327. The pastor is to give, during the next five months, a course of six lectures under the auspices of the various societies of the church, the proceeds to be distributed among our benevolences. The subjects are: "Oberammergau and the Passion Play;" "Europe under the Bird's Eye;" "The Yellowstone Park;" "London,

Paris, Brussels, Venice;" "Rome, the City on the Seven Hills;" "Pompeii, Past and Present."

Swedish Church.—Rev. Charles Paulson, the pastor, is conducting revival services. We understand—but are not sure—that he has the help of one or two of the Swedish ministers.

Chicopee Falls.—Within a few weeks some 25 have been received on probation—mainly as the outcome of recent meetings held by Dr. L. B. Bates. The attendance at class-meeting on Oct. 23 was fifty. On Oct. 21 the pastor, Rev. A. H. Herrick, preached a sermon to old people. On Oct. 24 the annual Old Folks' Day was elaborately observed. At 10.30 A. M. Mr. James Brierley, of Wesley Church in Springfield, had charge of a love-feast attended by well-nigh one hundred people, most of them aged. This was a most enjoyable occasion. In the afternoon Mr. Dwight S. Warner, one of the class leaders of the church, conducted a devotional meeting attended by about the same number of old people and others as were present at the love-feast, and participated in by a good many. At noon the ladies served a most excellent dinner free to their invited guests, of whom about 150 sat at the tables.

Holyoke.—The people of both the Appleton St. Church and the Highlands Church on a recent Sunday had the pleasure of listening to a presentation of the deaconess work in Boston by its efficient secretary, Dr. T. C. Watkins.

Williamsburg.—Various improvements on the property have been made. The interior of the chapel has been newly decorated, the chapel roof shingled, and the exterior of chapel and church repainted and repaired. The work has been accomplished through the efforts of the women of the church, who were very greatly assisted by liberal contributions from Mrs. Gov. Talbot, of Lowell, Mrs. Boyd and Miss Kitty Hayden, of Auburn, N. Y., Major Wilbur F. Goodspeed, of Columbus, Ohio, Miss Faulkner, of Boston, Mrs. Chas. R. Hayden, and others. The various services of the church are well attended, and the religious interest is very encouraging.

H.

If you Lack Energy
Take Horsford's Acid Phosphate
It vitalizes the nerves, helps digestion, and relieves fatigue so common in midsummer.

CHURCH REGISTER

THE ASSOCIATED CHARITIES OF BOSTON will hold its annual meeting at Steinert Hall, 162 Boylston St., Thursday, Nov. 8, at 7.45 p. m. Addresses by Mr. James B. Reynolds, on "Some Unrecognized Sources of Pauperism," and Rev. Paul Revere Frothingham, on "The Laws of Charity." The public is cordially invited.

MISS STEPHENS AND SOOBOONAGAM AMMAL.—A union service will be held at the Tremont St. Church, Boston, on Monday evening, Nov. 12, at 7.30, at which Sooboonagam Ammal, the converted Brahman lady from India, will be present, and the story of her conversion to Christianity will be told by Miss Grace Stephens, also a native of Madras. These ladies have become so widely known through the columns of ZION'S HERALD and other papers, that there is no necessity for speaking of their wonderful experience. This meeting is called at the urgent request of the following educational bodies: Boston University College of Liberal Arts and Medical School, Harvard College, Tufts Medical School, Radcliffe, Wellesley, Lasell, N. E. Deaconess Training School, N. E. Conservatory of Music, Emerson School of Oratory, Institute of Technology, Massachusetts Homeopathic College (Training School), Y. W. C. A., Y. M. C. A., Epworth League and Christian Endeavor. Returned missionaries are invited to be at the vestry fifteen minutes before the service, that seats may be assigned them. The public are cordially invited. It is expected that Lieut. Gov. Bates will preside.

Per order Itinerary Com.

CLEMENTINA BUTLER,
JULIA F. SMALL.

NATIONAL CITY EVANGELIZATION UNION.—The program (subject to necessary changes) for the convention of the National City Evangelization Union, which will be held in the North Ave. Church, Allegheny, Nov. 21-23, is in part as follows: On Wednesday evening, the 21st, there will be a conference of the officers, executive committee and board of managers in the parlors of the Seventh Ave. Hotel, Pittsburg. On Thursday, "The Present Status of Our Work in the Cities" will be discussed. The president, Dr. John E. James, of Philadelphia, and others, will present the facts concerning the General Conference legislation touching the

cities. Other topics will be: "New Phases of City Life: How are We Meeting Them?" "The Old Church in the New Environment: the Downtown Problem," "The Church and the New American." On Friday the topics include: "City Evangelization Abroad: Its Lessons to Us at Home;" the speakers being Rev. E. J. Helms, of Boston, and Drs. A. D. Traveller, of Chicago, and C. M. Boswell, of Philadelphia. Special interest is felt in a paper by Prof. George A. Coe, of Northwestern University, on "The Religious Nurture of the City Child."

China and Glass

We desire to call the attention of our patrons to the following new subjects on **The Wedgwood Historical Plates.**

No. 37—The House of the Seven Gables, Salem, Mass.

No. 38—The Return of the Mayflower (inscribed at the back).

"Casting a farewell look at the glimmering sail of the Mayflower, Distant, but still in sight, and sinking below the horizon."
(The Courtship of Myles Standish)—Longfellow.

No. 39—The Birth of the American Flag.

Vignette in border showing the Betsy Ross House, Philadelphia, in which the first American flag was made—Accepted by Congress June 14, 1777.

No. 40—Longfellow's House, 1843.

Built by Col. John Vassall, 1759.

Washington's Headquarters, 1775.

Owned by Craigie Family, 1793-1841.

"Once, oh! once within these walls
One whom memory oft recalls,
The father of his country dwelt."

—Longfellow.

No. 41—Pilgrim Exiles.

"O strong hearts and true! not one went back in the Mayflower,
No, not one looked back who had set his hands to this ploughing."
(The Courtship of Myles Standish)—Longfellow.

We can also supply the other 36 subjects previously advertised.

Thanksgiving China

We have now ready the largest, most valuable and comprehensive stock of **Dinner Sets** and all requisites for the table, ever shown by us.

Table Glassware—every variety, from the ordinary to the costly, cut crystal glass, full table services, or exquisite presentation pieces.

We have also just landed a small lot of **Hungarian Faience** ornamental pieces such as shown at the **Paris Exposition**, which will interest lovers of unique pottery cabinet specimens. No two pieces alike.

Purchasers who desire to select now, when our stock is at its fullest, can have the ware packed and held until date required for shipping. Inspection invited.

Jones, McDuffee & Stratton Co.,
CHINA, GLASS and LAMPS,
120 FRANKLIN Cor. Federal.

\$83³³ Monthly Salary

payable weekly with expenses. Men or Women to represent us in their own state, to take charge of collectors and attend to collections. **NO INVESTMENT REQUIRED.** This is a strictly bona-fide salary proposition. **IT INVOLVES NO CANVASSING** whatever. Expenses remitted in advance and salary forwarded from headquarters. **NO EXPERIENCE NECESSARY.** Give references. Enclose stamp. Address **CO-OPERATIVE CO., B 30 Star Bldg., CHICAGO.**

PARALYSIS Locomotor Ataxia conquered at last. Doctors puzzled. Specialists amazed at recovery of patients thought incurable, by **DR. CHASE'S BLOOD AND NERVE FOOD.** Write me about your case. Advice and proof of cures free. **DR. CHASE, 224 N. 10th St., Philadelphia, Pa.**

The Boston Cooks Alliance
OFFICIALLY RECOMMENDS

SLADE'S SPICES,

Cream Tartar, Mustard and Herbs as the Purest, Strongest and Best upon the market.

Tell your grocer you want SLADE'S in packages marked "Slade's" and take no other.

D. & L. SLADE CO., BOSTON, MASS.



Rev. C. A. Littlefield, of Boston, will discuss the same theme. On Friday there will be a laymen's symposium upon "The Claims of the Cities upon the Laity of the Church." Mr. Horace Benton will give a review of the ten years of work, and Mr. R. F. Raymond, of New Bedford, will speak upon "The Layman's Place in the Forward Movement." "The Relation of the Cities to the Twentieth Century Movement" will have a place on the program. There will be meetings of importance upon the two evenings of the convention, for which special speakers are invited.

FRANK MARION NORTH, Cor. Sec.

SENT FREE AND PREPAID

To cure chronic indigestion and constipation perfectly and permanently. The Vernal Remedy Company, of Buffalo, N. Y., will send a trial bottle of Vernal Saw Palmetto Berry Wine FREE and PREPAID to any reader of Zion's Herald. It is a specific for all kidney, bladder, and prostate troubles, and one dose a day cures.

ITINERANTS' INSTITUTE, EAST MAINE. — The Itinerants' Institute of the East Maine Conference will meet at Old Town, Nov. 12, and continue through Tuesday, Nov. 13, or until the work is completed. The evening addresses will be given by Rev. F. B. Denio, D. D., and Rev. C. A. Beckwith, D. D. Ask for half-rate tickets at your nearest station. All transportation lines will grant half-rates. Let all plan to be present at the opening session unless unavoidably detained. We desire to make this the best mid-year meeting yet held.

H. E. Foss, President.

W. F. M. S. — The Cambridge District Association will hold a meeting at Watertown, Thursday, Nov. 15. Sessions at 10 and 1.30. A good program will be provided. Papers for discussion on vital topics. Also an address from Miss Miranda Croucher, of Tien-Tsin, China. Let there be a large attendance. Basket lunch.

E. S. RICHARDS, Cor. Sec.

Cancer Cured Without Disfigurement by Anointing with Oils

DUTTON, ONT., CAN., Oct. 31, 1898.

Dr. D. M. Bye, Indianapolis, Ind.:

DEAR DOCTOR — I can not say enough about your Oils. I have had a cancer on my nose for four years and tried three different doctors, and at last they advised me to have it cut out. A friend told me about your Balm Oils and I sent for them the 28th of April, 1898, and I started using them on May 1, 1898, and on June 14 the cancer was all out, and on July 1 my nose was healed over again, but it was very tender, but now it is filled in and as tough as any part of my face. For your Blood Purifier, I may say, I never took better medicine, for I have not been in better health for twelve years. Now, dear Doctor, you may word this as you wish, but I can not say enough, nor be thankful enough. If any one wants to find any more about the Oils, they may write to me. We are all well and happy now. Hoping you are the same, and wishing you all success, and God bless you, I remain,

Your ever loving friend,

Mrs. ROBERT KERR.

Books and papers sent free to those interested. Address Lock Box 25, Indianapolis, Ind.

Spencerian
Steel Pens

Write Well
Once Tried

Wear Long
Always Used

Select a pen suited to your handwriting from 12 different patterns, which will be sent by mail on receipt of 6 cents in postage stamps.

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Church, Peal and Chime Bells, Best Metal.
BUCKEYE BELL FOUNDRY,
THE E. W. VAN DUZEN CO., Cincinnati, O.



FAVORABLY KNOWN SINCE 1826. **BELLS.**
HAVE FURNISHED 35,000 BELL
CHURCH, SCHOOL & OTHER
MENEELY & CO. PUREST, BEST
WEST-TROY, N. Y. GENUINE
CHIMES, ETC. CATALOGUE & PRICES FREE.



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CHURCH
BELLS
Write to Cincinnati Bell Foundry Co., Cincinnati, O.
Please mention this paper.

W. F. M. S. — The regular monthly meeting of the Executive Board will be held in the Committee Room, 36 Bromfield St., Wednesday, Nov. 14, at 10 a. m.

A. W. PHINNEY, Rec. Sec.

W. F. M. S. — The annual district meeting of the Springfield District Association will be held in Wesley Chapel, Bay St., Springfield, Wednesday, Nov. 14. Sessions at 10 and 2. It is hoped that all the auxiliaries in the district will send delegates, with a full report of the year's work. Election of officers for the ensuing year will follow reading of reports. In the afternoon the principal speakers will be Miss Grace Stephens and Sooboonagum Ammal, of Madras, India. Lunch served by the Wesley auxiliary at 15 cents. Take Catherine St., Benton St., Indian Orchard, or College Ave. cars, and stop at Westminster St.; or St. James Ave. car and stop at Thompson St., turning to the right.

Mrs. W. FAYETTE WHARFIELD, Rec. Sec.

W. H. M. S. — The Itinerary in the New England Conference of Mrs. D. L. Williams, general corresponding secretary of the Woman's Home Missionary Society, will be as follows: Nov. 11, a. m., Winthrop St. Church; evening, First Church, Somerville. Nov. 12, evening, Melrose. Nov. 13, district meeting, Epworth Church, Cambridge. Nov. 14, district meeting, Bromfield St. Church. Nov. 15, district meeting, Clinton. Nov. 16, district meeting, Springfield. Nov. 18, a. m., Lynn Common Church; evening, Tremont St.

SARAH WYMAN FLOYD, Conf. Cor. Sec.

New dinner sets, or matchings to the old ones, are features in the advertisement of Jones, McDuffee & Stratton, who announces the addition of five new subjects to their series of historical plates in Wedgwood old blue.

W. H. M. S. — A meeting of Boston District will be held in Bromfield St. Church, Wednesday, Nov. 14. Sessions at 10.30 and 2. In the morning a report will be received from each auxiliary, and pledges taken for the work of the year. The meeting of the General Board of Managers will also be reported. In the afternoon there will be a general exercise, "Why I Believe in Missions." Mrs. D. L. Williams, of Delaware, Ohio, the general corresponding secretary of the Woman's Home Missionary Society, will give an address. Ladies may procure lunch at restaurants conveniently near.

Mrs. E. L. HYDE, Dist. Sec.

GENERAL COMMITTEE OF CHURCH EXTENSION. — This Committee will hold its annual meeting in St. John's Church, Brooklyn, beginning Thursday, Nov. 8. The work of the Committee is very important. It determines the amount each Conference shall be asked to raise by collections for Church Extension during the ensuing year, the amount that may be donated and loaned within each Conference during the same period, and the amount to be applied to general and special purposes. The representatives of the fourteen General Conference Districts are the following: W. W. Ogier, Camden, Me.; H. A. Monroe, Philadelphia, Pa.; W. D. Marsh, Utica, N. Y.; R. C. Smith, DuBois, Pa.; J. C. Arbuckle, Columbus, O.; R. H. Robb, Atlanta, Ga.; P. J. Maveety, Albion, Mich.; H. G. Jackson, Chicago, Ill.; E. N. Simonson, Evanston, Ill.; G. W. Isham, Beatrice, Neb.; H. J. Coker, Emporia, Kans.; W. H. Nelson, Huntsville, Ala.; Henry Lemcke, Chicago; John Parsons, Salem, Oregon. The following ministerial members represent the Board at Philadelphia: S. W. Gehrett, J. A. Sayers, J. S. Hughes, C. M. Boswell, W. L. McDowell, A. G. Kynett, Wm. Downey, S. W. Thomas. The following laymen represent the Board at Philadelphia: C. W. Higgins, F. W. Tunnell, J. W. Boughton, J. E. James, F. Magee, G. Kessler.

On Thursday evening, Nov. 8, a reception will be given to the General Committee by the Methodist Social Union of Brooklyn. The anniversary occurs on Friday evening, Nov. 9, in St. John's Church. The speakers will be Secretary James M. King and Bishops Joyce and McCabe. On Sunday, Nov. 11, the pulpits of twenty-three of the principal Methodist Churches in Brooklyn will be occupied by representatives from the General Committee.

Beware of Ointments for Catarrh that contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

W. F. M. S. — Miss Grace Stephens and Sooboonagum Ammal are to speak at Chestnut St., Portland, on Nov. 9; Harvard St., Cambridge, Nov. 11; at a mass meeting of College Christian Associations in Tremont St. Church, Boston, Nov. 12; at a district meeting in Hartford, Conn., Nov. 13; and a district meeting in Springfield, Nov. 14.

C. BUTLER, For the Com.

W. H. M. S. — The Cambridge District will hold a meeting at Epworth Church, Cambridge, Tuesday, Nov. 13. Sessions at 10.30 and 2. Mrs. D. L. Williams, general corresponding secretary of the W. H. M. S., will speak in the afternoon. Lunch will be served for 15 cents. A large attendance is urged. North Cambridge (via Harvard Square) cars pass the door.

B. A. WILLISTON,
Dist. Sec.

One on the Moose

As you know, Maine is one of the best hunting regions in the world, and, though remote as it is from the busy centres, it is made accessible by the net-work of railroads which run in every direction into vast forests of the State.

Deer are plentiful, and the sportsman who goes into the woods and does not bring down at least one deer is hardly entitled to be called a sportsman; in fact, they are so numerous that they are often seen feeding in the pastures with the cattle.

Of course, the huntsman in search of moose has to penetrate deep into the forest, and oftentimes the hunt becomes perilous and many hardships are encountered, though in the excitement of the chase the dangers are forgotten.

The narrations of the incidents of a moose hunt are always interesting, so that the following notes may not be out of place:

After a day's wearisome tramp, we pitched camp not far from what is known as a mooseyard. The night air was bitterly cold, and when we awoke we found the ground covered with snow — a fine condition for moose hunting. We plodded along for perhaps two hours when we came suddenly upon the tracks of a moose; these we followed for some time without anything of importance happening, but just as we were about to ascend a slight rise there appeared before us the form of a moose. He was a fine specimen. His antlers spread out with kingly magnificence, and he hardly seemed to appreciate the nearness of his captors. We moved with great caution, hoping to attain a position where a better shot would be possible, and just as my friend fired the old fellow, evidently scenting trouble, started away at a brisk gait. The shot, however, overtook him, for immediately there was a snort and tearing about that was something frightful. The battle was then on, and for a short time it was fast and furious. We sought shelter where the manifestations of "his majesty" could be observed without bodily harm. His thrashings continued for some few minutes, when suddenly he made a start in our direction, and, to tell the truth, I felt a little squirmy; the captain was right at home, and he fired. The shot ploughed into the shoulder of the infuriated monster and impeded his progress; the second and third shots brought him down, and a more pleased party of huntsmen is seldom seen.

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OBITUARIES

There is no death!
We say, "Their sun goes down to rise upon a
fairer shore."
But, nay, the sun shines ever.
We turn our faces from the light and cry, "The
darkness comes."
There is no night!
Our loved ones go beyond our longing sight;
We wrap the clouds about our heads and say
'tis night;
But in God's sunlight they and we forever
stand —
'Tis only vapor hides them from our eyes.

— LETITIA ROUNSEVILLE KNAPP, in *Universalist Leader*.

Morrison. — A conspicuous figure disappeared from the ranks of the New England Southern Conference when, on the 23rd of August, 1900, in Bourne, Mass., Rev. William N. Morrison, D. D., rested from his labors.

This Christian minister was born in West Middlesex, Mercer Co., Pa., Jan. 23, 1830, and was the eldest of eight children. His parents had settled upon a heavily wooded tract of land, and for many years the family was occupied with the task of converting the forest into a productive farm. In the hard work, simple habits and open-air life of this period were built up the stalwart frame and vigorous constitution which sustained with ease the burdens of his maturer life.

Until he was eighteen years of age his school privileges were limited to a winter term of ten or twelve weeks in the year in the rude country school-house. He then determined to secure a liberal education, and for ten years he struggled on with resolute purpose, studying and teaching. For a time during this period the youthful William McKinley was one of his pupils in Niles, O. He completed the course of study at Allegheny College in 1855 and graduated from the Biblical Institute in Concord, N. H., in 1857. The degree of Doctor in Divinity was conferred upon him by his Alma Mater in 1877.

The early religious training of Dr. Morrison was of the best. His mother, herself converted at the age of eleven years, brought to her family the resources of an intelligent and deeply spiritual Christian experience. Her first-born son was dedicated to God in baptism in his infancy, and thereafter was carefully instructed in the way of the Lord. Religious convictions were among his earliest recollections, and from his childhood he had the impression that he must become a preacher. A reluctance to accept this duty embarrassed his religious experience through all his youth. This reluctance was not due to an unwilling spirit, but rather to a keen realization of the dignity and sacredness of the work. At length, while in college, he attended a camp-meeting near Meadville. Here God employed the rapturous testimony of an ignorant fugitive slave woman to bring him to submission and peace. He went from that meeting with a joyous sense of the favor of God, and with a conscious authority to preach the Gospel of Christ. He had been received into the church at Mercer, Pa., prior to this time. In the year following he was licensed to exhort, and in October, 1854, he received license as a local preacher in Meadville. In the spring of 1857 he was received on trial in the Providence Conference. Two years later he was admitted into full connection and was ordained a deacon by Bishop Ames. In 1861 he received his ordination as elder at the hands of Bishop Simpson. His active ministry included pastorates in the following churches: Millville, 1857, '68; Middletown, '59, '60; North Easton Village, '61; Sandwich, '62, '63; Holmes' Holl, '64; Wellfleet, '65, '66; East Weymouth, '67-'69; Stafford Springs, '70, '71; Norwich, Central Church, '72, '73; Bristol, '78-'80; Providence, Hope St., '81, '82; Providence, Harris Ave., '87, '88. In 1874 he was appointed to

the presiding eldership of the Fall River District, and in 1883 to that of the New Bedford District. He served each of these districts for the full term of four years. For twelve successive years, beginning in 1874, he was president of the Martha's Vineyard Camp-meeting Association, and for the last four of these years he was also president of the Yarmouth Camp-meeting Association. For several years in his later life he was the agent and treasurer of the Association at Martha's Vineyard. In 1884 he was a delegate to the General Conference, and for the ensuing quadrennium represented the First District in the General Missionary Committee. In 1887 he took a supernumerary relation, in which he continued until 1900, with the exception of one year in which he held an appointment which was practically nominal. At the last Conference he took an effective relation and was appointed financial secretary of Malla-lieu Seminary.

This brief statement of official relations suggests a career of important service for the church. Dr. Morrison came into the ministry with a piety that was simple and genuine, and he was always a humble, trustful, fervent Christian. His own experience being clear and definite, it was the aim of his ministry to bring others to a like assurance of personal salvation. This purpose determined his characteristics as a preacher. Accounting the Gospel of Christ as the power of God, he boldly proclaimed it as such. The cardinal doctrines of redemption supplied his themes, and he preached them without intellectual misgivings or mental reservations. As an accredited ambassador of Christ he prayed men to be reconciled to God, as though God did beseech them by him. His ideal of Gospel preaching was well expressed in a message sent from his death-bed to his brethren at Yarmouth Camp-meeting. "Tell them," he said, "not to read essays, but to preach." Such a ministry could not fail of fruitfulness. In every church he served sinners were converted and believers were edified. In Wellfleet, East Weymouth, Norwich and Bristol notable revivals prevailed.

Dr. Morrison possessed business abilities of an exceptionally high order, and was peculiarly qualified for administrative and executive duties. In his several charges these qualities were exhibited in the skillful management of church finances and material enterprises, but in the presiding eldership they appeared to the highest advantage. His efficiency in this important office justified the remark of another, that "he was born to be a presiding elder." The same qualities made him a superior executive of the Camp-meeting Associations over which he presided. The Conference of which he was a member for forty-three years is greatly bereaved in his removal. His manly presence, courteous manners, genial friendship and wise counsels will be missed sadly by the brethren with whom he was associated.

On the 5th of April, 1856, Dr. Morrison was united in marriage with Miss Mary P. Fusselman, of Warren, O. Through all the years of his ministry she was a cheerful sharer of his burdens and an active helper toward his success. With two sons — Dr. William F. Morrison and Dr. Albert L. Morrison, both of Providence, R. I. — she remains to mourn her loss.

Funeral services under direction of the presiding elder, Rev. T. J. Everett, were conducted at Bourne, where Dr. Morrison had resided much of the time in recent years. Dr. M. J. Talbot spoke in tender and generous appreciation of his intimate friend and associate in official relations. Two days later final services were held in Providence, at which addresses were made by Rev. Drs. S. F. Upham, J. W. Johnston and F. P. Parkin. His form was laid to rest in Swan Point Cemetery to await the voice of the archangel and the trump of God.

S. O. BENTON.

Marston. — Mrs. Caroline E. Marston was born in Saccarappa (now Westbrook), Me., June 27, 1833, and passed into rest Oct. 3, 1900.

Mrs. Marston was one of a family of fifteen children, seven of whom are yet alive. She married Bravity Marston, Jan. 10, 1853. Five years after they moved to Albany, Me., where she was converted to Christ in 1862 while her husband was serving in the Union Army in the South. A little later Bethel, Me., became their home until 1873, when they moved to Mechanic Falls. In 1895 she joined the Methodist church in this place. Mrs. Marston was a woman of strong character. She was decided in

her views. Her life was one of trust, peace and joy. She commended the cause of Christ to all who knew her. Her consistent life backed up her testimony. She was an active worker in the W. C. T. U. and will be greatly missed by a large circle of friends by whom she was held in high esteem.

For a number of years she was a sufferer, but was full of courage and hope and never complained. She leaves a husband, who is greatly bereaved, and six children who sincerely mourn for the best of mothers.

A. HAMILTON.

Sampson. — Mrs. Charles Sampson (nee Riggs) was born in Riggsville, Me., in 1821, and passed away at the same place, Sept. 13, 1900.

She was married to Mr. Charles H. Sampson, Sept. 18, 1854, by Rev. Sullivan Bray. With the exception of twenty years — from '72 to '92 — when she lived in Portland, her home has always been at Riggsville. She joined the Methodist Episcopal Church there in early life. When in Portland her membership was transferred to Pine St. Church, where it remained at the time of her death.

After the writer became acquainted with Mrs. Sampson it was not her privilege to be much at the services of the house of God. Her time and strength were consumed in caring for her husband, a task which she performed faithfully. With indomitable will she struggled against her own malady that she might wait upon and care for him, and even after being forced to take her bed she expressed her chief concern to live that she might care for him. As God decreed otherwise, she did not murmur, but seemed ready to go. The end was peaceful. She fell asleep to open her eyes to the scenes of eternity. She leaves a husband, three brothers, and a son to mourn their loss.

The funeral services took place at the home, conducted by the writer, the pastor of her home church.

C. F. S.

Jackson. — William L. Jackson was born at Minot, Me., and died at Natick, Mass., Sept. 2, 1900, in the 79th year of his age.

Mr. Jackson came to Natick during the pastorate of his brother, Rev. E. M. Jackson, in 1842, and thus has been long identified with the

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Methodist Church of this place. His conversion took place at the age of sixteen. He was for many years a class-leader, also superintendent of the Sunday-school. His place at all the church services was scarcely ever vacant, and his testimony at both class and prayer-meeting was prompt and fervent. He loved Christ and His church with all his heart; his life was consistent, his light ever shining. With his excellent wife, who preceded him to the heavenly kingdom by a few years, he brought up a family of seven sons and daughters, six of whom survive him.

His end was peaceful, after a brief illness. We greatly miss him. The whole community is the poorer, for we shall not soon look upon his like again. He will be highly honored in the upper regions, "a good man, full of faith and the Holy Ghost."

JAMES MUDGE.

Williams.—Mrs. Sarah Williams was born in Bangor, Me., in November, 1823, and died in Augusta, Me., in June, 1900.

In early life Mrs. Williams accepted Christ and joined the Methodist Episcopal Church. For a few years her home was in Mount Vernon, Me., but when her husband, Cyrus Williams, died she came to live with her uncle, Chandler Beale, in Augusta, and since that time has been a faithful and devoted worker in the Green St. Methodist Episcopal Church.

She was broad in her culture, taking her place as a leader in all literary and benevolent work of the community. Her whole life was an effort to make Christ a reality. She was born again and again as each new demand presented itself. She toiled and suffered to lift the world's ignorance, poverty and sin. Her Christlike character, her saintly devotion, her words of wisdom and deeds of love, will inspire the church of her choice for years to come.

H. E. D.

Buckland.—Dr. Alphonso W. Buckland, one of the most prominent citizens of Woonsocket, R. I., and president of the trustees of the local Methodist Episcopal Church there, died at his home in Woonsocket, Aug. 24, 1900.

Dr. Buckland was born in Washington, Van Buren Co., Ia., June 19, 1843. In early life he removed, with his father's family, to Broad Brook, Conn., studying at Wilbraham Academy and at East Greenwich. In 1871 he graduated from the Philadelphia Dental College with high honors, soon after opening an office in Woonsocket, where he became a leading dentist. He was an active and influential member of the important dental societies of his day.

At the time of his death, Dr. Buckland was president of the Woonsocket Electric Machine and Power Co., treasurer of the Woonsocket Lumber Co., president of the People's Savings Bank, and a director and member of many other business and social organizations. His dealings were characterized by integrity and wisdom. He was thorough in all he attempted to do. He was far-sighted. In mingling with men he was quiet, but firm. In his home, as husband and father, he was most exemplary and affectionate. In his church relations, as trustee and steward, he was a valuable and enterprising member. He had strong faith in God.

The funeral services were held at his residence, Aug. 26, his pastor officiating. Music was furnished by the Business' Men's Male Quartet, and the interment was at the Union Cemetery, with the honors of a Knight Templar, he being a Past Eminent Commander of the Order.

Dr. Buckland leaves a wife, Mrs. Helen A. Buckland, and three daughters—Mrs. Edgar C. Lakey, of Providence, R. I.; Mrs. Geo. T. S. Singleton, of Franklin, Mass.; and Mrs. Dr. Robert L. Davis, of Woonsocket, R. I.

L. B. CODDING.

Dolley.—Addison Dolley was born in Rumford, Me., in 1835, and died in Waterville, Me., Sept. 6, 1900.

He was converted in Gorham, N. H., under the pastorate of the late Rev. W. W. Baldwin, for whom he had a most affectionate regard. He and his wife commenced the Christian life about the same time, and although Mrs. Dolley had

been brought up a Universalist and Mr. Dolley a Congregationalist, both identified themselves with the Methodist Episcopal Church, largely through their friendship with Mr. Baldwin. Methodism in Gorham, N. H., then had not much strength and needed such faithful workers as these. Mr. Dolley became one of the founders of the new church and its efficient Sabbath-school superintendent. Twenty-six years ago he and his family moved to Waterville and joined the Pleasant St. Methodist Episcopal Church, of which he was an official member when the Master called him.

Mr. Dolley was a fine workman, highly esteemed for his conscientiousness, diligence and trustworthiness; a most affectionate husband and a loving father. As a member of Pleasant St. Church he was an honor to us in every department of life. He was not a man of many words, but he lived his religion every day. The world needs more such examples of religious probity and unbending righteousness.

He leaves a widow and seven children to mourn their loss. One daughter, Mrs. W. R. Aldrich, is in Barton, Vt.; Charles E. and Fred M. reside in Malden, Mass.; Miss Ida E. is in Boston, Mass.; Harry E. is in Schenectady, N. Y.; and Mrs. J. F. Larrabee and Miss Alice M. are in Waterville. GEO. D. LINDSAY.

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WE have often had one of our Bishops at a time in Trenton, but to have the whole board at once, is something that has never happened before; and has not now happened, as several of the number are not here. Nevertheless they are all here constructively. They hold no public services, except a reception, which is not strictly their service, but rather one arranged by the people and the pastors of the city for the purpose of giving the public a chance to see the most distinguished men of Methodism in a single group and at a single glance. Aside from this occasion we see the Bishops in the streets and elsewhere by ones and twos as occasion may offer. It seems that all their official business is done in private sessions, to which no one is admitted unless there may be some important matter that somebody wishes to offer for the consideration of the board; and in such a case it is understood that to secure this privilege, which is rarely granted, requires a special vote.

The absence of four of the Bishops is a source of considerable regret, for the loyal hospitality of our good city would gladly furnish homes and the best of care for all. Perhaps the absence of Bishop Foster is as much noticed as that of any other. He lived for years in New Jersey, and at the time of his election was connected with Drew Seminary, and was well known in all the principal cities of the State. He was always a favorite among us, and his thrilling words still live in the memory of thousands. Bishop McCabe has not been with us on account of the sickness and death of his brother, who has passed away since the Bishops assembled here. We miss the songs and prayers and inspiring words of the optimistic and irrepressible McCabe. Long may he live! He has so accustomed himself to looking at the "Bright Side of Life in Libby Prison," that he is inclined to look at the bright side of everything and everybody. What a help it would be if more cultivated the same spirit! Bishop Vincent is in Europe, supervising our interests there. An important communication, setting forth the conditions of the work there as he finds them, has already been sent to the General Missionary Committee. Bishop Moore is supposed to be somewhere in the Orient, possibly in Pekin, or Shanghai, or Nagasaki, or on the Yellow Sea—nobody seems to know—but if he is like himself, it is altogether probable that he is stirring around and letting all the people know that he is alive and on the King's business, and in haste to have it thoroughly well done.

Of those who have been in town Bishop Ninde was the last to make his appearance. He had a rather severe sickness at the session of the Rock River Conference. He seems somewhat feeble, is not so heavy as when we saw him last, and looks quite pale, but has the same saintly appearance that has become familiar to all who have known or seen him for these many years. Bishop Bowman is the wonder of the board. He is several years past eighty, and yet he has changed but very little in looks or form since we saw him at Omaha. There are not five Bishops on the board—indeed there are not three—that walk at a more rapid gait, that carry themselves more erect, or have a more elastic step, than Bishop Bowman. True, his hair is white as the driven snow, and his clean-shaven face has a few wrinkles, but he is still an attractive personality and a handsome man.

It must be recognized that all the Bishops are no longer young men. Even Bishop Hamilton, presumably the youngest, and last elected, is wearing the crown of glory, for his hair is more white than dark. Three or four of the Bishops seem to have hair of a changeless color; not that they dye, but their hair is of a light brown shade that has the capacity to resist the bleaching of summer's suns and winter's cold. The hair may grow thin, but it is a "fast color," and this gives the owners a more youthful appearance than they are entitled to, provided we may depend upon the almanac in regard to their ages.

It is very pleasant to notice, as we have done, the health and strength of Bishops Merrill and Andrews. The latter's health seems to be perfect, and the former made an address at the reception that was just as clear, vigorous, timely, and convincing as those he made twenty-five years ago, or even more. Bishops Warren, Hurst and Foss, the three survivors of the class of '80, seem to be all right, though growing old gracefully. If we can judge correctly from casual observation, we would say that Bishop Hurst is overworked. Besides his episcopal duties he has on his shoulders and on his heart the most magnificent enterprise of modern Methodism. Most of us in this part of the country believe that every dollar put into the American University means something for the benefit of the people of this country for all time. It is a genuine Christian and American institution and ought to have the ten millions that it asks without delay.

The class of '84 are all in town. Bishop Ninde has been already mentioned. Bishop Fowler of this class, who a few years ago was thought to be in a very precarious state of health, seems to be all right again, so that it may be said of him and Bishops Walden and Mallieu that they appear to be in vigorous health. They have changed a good deal since we saw them when they were elected in Philadelphia, but they are well-preserved men considering their age and the work accomplished by them in all parts of the world. Bishop Fitzgerald, calm and steadfast, and an honored and

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well-loved son of New Jersey, was never in better health, and seems to be growing stouter with increasing years. Bishop Joyce holds his own, and comes out of his two years' work in the Orient in good condition. He has the reputation of being a stalwart Methodist, such as would have made glad the heart of Asbury in the old days. Bishop Goodsell is easily the greatest man of all. He outweighs by far any of his brethren. His face is benignant, and his voice is rich and commanding. He is a power on the platform or in the pulpit, and seems to be in excellent health. Bishop Cranston has changed not a little in his appearance since his election, and especially during the two years of his absence from the country. The change is especially noticeable in that he is now among the whitest-haired men of the group.

Bishops Hartzell and Thoburn have both been in the city for a part of the time. Both have been detained in the country on account of sickness in their families. Bishop Thoburn seems to be regaining the possession of his former health. Manifestly they both have on their hearts the interest of the fields that are under their special supervision.

Like the writer of the Epistle to the Hebrews, time would fail the present writer to tell all the good things that might be said concerning these truly eminent and venerable men. The wonder is that there are so many of them that are just as strong to work, just as able in the pulpit, just as competent to discharge all the duties of their high office, as they ever were. And yet we cannot divest ourselves of the thought that in a few years, say within the next four to eight, more than a majority of these men will have become emeritus or have passed to their eternal home and reward in glory. May God keep and bless them all, make them more useful and honored as the years go on, and give them the help they need for the discharge of their vast and weighty responsibilities!

Their stay has been all too short with us, and they may be sure of a most hearty welcome whenever they come again.

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